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Except where indicated otherwise in the table of contents the following is a complete translation of the monthly theoretical journal of the Central Committee of the Korean Workers Party published in Pyongyang.

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LET US FIRMLY MAN THE REVOLUTIONARY OUTPOST FROM GENERATION TO GENERATION

Pyongyang KULLOJA in Korean No 6, Jun 79 pp 2-8 SK

[Text] The great leader Comrade Kim Il-song kindly taught that people who wage revolution, whatever their revolutionary outposts, must faithfully carry out their assigned revolutionary tasks at all times and firmly man their revolutionary outposts from generation to generation.

Contained in the great leader's teachings for firmly manning revolutionary outposts from generation to generation, whatever the revolutionary outposts, is his lofty will for having all of our party members and working people forever add luster to their glory as the party's genuine revolutionary soldiers on the one road of the rewarding revolutionary struggle and transform our country into a more developed, rich, strong socialist power. Reflected in them is also his far-reaching plan for realizing in this land at the earliest possible date the communist society, the bright future of mankind, and for bestowing an even more affluent, civilized life on all working people.

All of our party members and working people, who are always boundlessly loyal to the great leader and the party, by loyally upholding the lofty will of the leader, by firmly manning their revolutionary outposts and by struggling with total dedication of their wisdom and energy, must bring about ceaseless leaps forward and innovations on all fronts of socialist construction and even more hasten the attainment of the chuche revolutionary cause.

To firmly man the revolutionary outposts assigned by the party and to brilliantly carry out revolutionary tasks with total dedication of strength and wisdom is the attribute of people who wage revolution and is the lofty duty shouldered by them.

The struggle to build socialism and communism, overturning the old society is a sacred task to realize the genuine independent stand

and attitude of all the masses of working people and provide them with true freedom and happiness. This is a task for the sake of the masses of working people and is the task of the masses of working people themselves.

The process of struggle for attainment of the socialist and communist cause is a process of complex, awesome struggle without parallel, and this cause can be successfully realized only when all working people accept it as their own and firmly man their revolutionary outposts on all fronts of revolution and construction.

The struggle front for attaining the revolutionary cause of the working class consists of thousands, tens of thousands of big and small revolutionary outposts, each of which is linked as one with the overall revolutionary struggle, the struggle for the growth and prosperity of the fatherland and the nation.

If we were to compare the revolution to a ship sailing in a storm, we could say that each revolutionary outpost is like a component of the ship. This ship cannot sail ahead if any of its components is out of order; similarly, the revolution cannot successfully proceed if any of its outposts fails to properly perform its role.

In order to energetically push ahead with the revolution and successfully build socialism and communism, it is imperative that each front and outpost of the revolution must be firm and that all the revolutionaries and working people manning them must admirably carry out the revolutionary tasks assigned them. Only then is it possible to energetically hasten the struggle for building socialism and communism, remaking nature and society and to brilliantly attain the overwhelming yet lofty cause for completely realizing the independent stand and attitude of the masses of working people.

All the revolutionary outposts assigned the revolutionaries and working people are thus linked with the victorious forward movement of the revolution, with the growth and prosperity of the fatherland. That is why the people who wage revolution feel it as an unsurpassed reward, glory, to always love their revolutionary outposts and forever add luster to them, and are firmly manning them from generation to generation.

Today all the revolutionary outposts being manned by our party members and working people are rewarding work sites for them to achieve the unending growth and prosperity of the fatherland and the nation with their sacred labor.

The revolutionary outposts manned by our party members and working people are, above all, glorious outposts assigned by the great leader and form the base for living and struggling to realize the leader's far-reaching plan.

The great leader Comrade Kim Il-song, organizing and leading the long bloody anti-Japanese revolutionary struggle, restored the fatherland from the Japanese imperialist colonial rule, liberated our people from exploitation and oppression, and assigned them to glorious outposts for living a genuinely independent and creative life.

Deprived of everything only because they did not have their country, their sovereignty, our people in bygone days were subjected to a life of blood and tears amid merciless oppression, humiliation, and poverty. Our working people, because no jobs were available at which they could work with peace of mind, were compelled to wander about with no place to settle down.

Enabling our people in such plight to become the master of the country, the master of factories, the master of land, the great leader has provided all the working people with a base for a rewarding life.

The rewarding work sites provided by the great leader are deeply engraved with the lofty will and labor of the fatherly leader to turn our people into the genuine master of the country, into a free, happy people creating a rewarding new life, and are permeated with the red blood of the late revolutionary fighters who gave their lives for the sake of the fatherland and the people. Because of this, the revolutionary outposts being manned by our party members and working people are all incomparably precious, glorious ones.

The revolutionary outposts assigned our party members and working people are rewarding work sites for attaining the chuche cause which was charted in the Paektu forests and is still being led by the great leader and for brilliantly realizing the leader's far-reaching plan and building a communist paradise in this land where all working people will be enjoying a genuinely independent and creative life to their hearts' content.

The great leader Comrade Kim Il-song taught as follows:

"Wherever, whatever work we may be doing, we must not concern ourselves with the work being high or low, big or small, heavy or light, but must regard our assigned job as glorious and faithfully carry it out with total dedication of our strength and wisdom only with one mind, one will, for the interest of the country and the people, for the interest of the revolution." ("A Collection of Writings of Kim Il-song, Vol 1, p 267) [Kim Il-song Chojak Chip]

Wherever, whenever, whatever work they may be doing, the people who wage revolution never concern themselves with the work being heavy or light.

Never for any office, reward, or fame but solely for the sake of the party and the revolution, for the sake of the fatherland and the people, genuine revolutionaries keep struggling with total dedication.

Our party members and working people are fulfilling different revolutionary duties at different revolutionary outposts but they are all for the purpose of realizing the far-reaching plan of the great leader and brilliantly embodying the guidelines of the party. To us, there are widely known work sites such as the blast furnaces where molten iron flows, awesome construction sites, and endless farmfields, and then there are countless work sites which are not very visible to people and where the fruits of labor are hard to reap. All these revolutionary outposts, in the one chain of links of the society, have their places to man and have their missions to accomplish, which are different from one another. No revolutionary outpost can substitute for another in the performance of its role. Only if all outposts properly perform their assigned roles, can society develop in a sound manner and can the independent and creative life of the people be insured. The revolutionary outposts being manned by our party members and working people are all glorious and rewarding outposts even though some of them are big, some of them are small, and some of them have the distinctions of being better known and less known.

As far as the work sites where our party members and working people live and the revolutionary duties they perform are concerned, there is no such thing as being high or low. Whether working on the fishing grounds in the East Sea where angry waves rage, or felling trees in the snow-swept northern frontier, or working in the thousands of feet deep underground pits where water cascades from the ceilings, this is all rewarding labor for realizing the great leader's plan and carrying through the party's guidelines, for bringing about prosperity for posterity. Widely known large and impressive work sites are not the only rewarding ones but no less sacred is such work which people often regard as not so significant. All the revolutionary outposts being manned by our working people, be they large or small, are all for the sake of the fatherland and the people, for the victorious advance of our revolution.

When our party members and working people, whatever their revolutionary outposts, faithfully man them and increase the country's wealth with their valuable labor and sweat, our fatherland will be forever growing and prospering and the struggle of our people for attaining the chuche cause will be more energetically moving forward.

When they boundless love their revolutionary outposts and firmly man them from generation to generation, our party members and working people also can forever add luster to the priceless political life bestowed on them by the great leader and acquit themselves fully of their lofty attribute as the leader's revolutionary soldiers.

To party members and working people, there is nothing more important than holding dearest to their hearts and adding luster to the political life bestowed on them by the great leader and acquitting themselves fully of their attribute as the leader's revolutionary soldiers. The reward of true living as the great leader's revolutionary soldiers who hold the priceless political life dearest to their hearts, is unthinkable away from their faithful labor struggle to firmly man, and add luster to, the revolutionary outposts assigned them by the leader. The genuine communist revolutionaries regard their work site as their nest, as their revolutionary outpost for struggling and living to faithfully serve the fatherland and the people, and keep forever adding luster to the priceless political life through admirably fulfilling their assigned revolutionary tasks.

To firmly man the revolutionary outpost and keep adding luster to it from generation to generation is the lofty trait of our party members and working people. They feel the reward of true living in firmly manning the revolutionary outposts assigned them by the great leader and in faithfully working.

To our forestry soldiers working deep in the mountains, there is the great pride of manning and tapping the forestry resources of the fatherland; to the fishery soldiers fighting the angry waves of the distant seas, there is the delight and joy of the struggle to catch fish to feed the people; to the sales personnel of stores or barbers, there is the glory and reward of being personnel serving the people.

Today, in our society, whatever work one performs at whatever outpost is all glorious and rewarding work for the sake of the fatherland and the people. Only he who, whatever his revolutionary outpost, heroically struggles for the great leader and the party, is a genuine patriot, a genuine revolutionary who commands the greatest respect.

Backed by such heightened revolutionary zeal and loyalty of our party members and working people, our country is walking along the one road of unending growth and prosperity, and the historic march of our people toward the attainment of the chuche cause is being more energetically accelerated.

The lofty revolutionary trait of our party members and working people, who firmly man their revolutionary outposts, stems from their boundless loyalty to the great leader and from their warm love for the socialist fatherland provided by the leader.

To our party members and working people, it is their firm will and their credo of struggle and life to be forever loyal to the great leader and the party. They regard it as their highest glory, as their unsurpassed happiness to loyally attend none but the great leader and

give joy and satisfaction to the leader. They hold it as an ironclad rule of life to unconditionally accept with all their hearts the great leader's teachings and the party's guidelines and thoroughly carry them through to the end without the deflection of a fraction of an inch.

Because our party members and working people hold a warm feeling of love for their socialist fatherland established by the great leader, they always regard the revolutionary outposts they man as a part of the task for the sake of the fatherland and the people, and are deeply aware that firmly manning them is precisely where the true road to adding luster to the glory of the fatherland and the nation is.

It is all a concrete manifestation of their love for the fatherland that our party members and working people love the outposts where they work and the machines and facilities they operate and that they firmly man their work sites.

Indeed, to our party members and working people, it represents a sacred struggle to realize the intent of the great leader and the party and the unending prosperity of the fatherland and the people that they keep firmly manning their assigned revolutionary outposts from generation to generation with attachment.

Most important to party members and working people in firmly manning their revolutionary outposts is holding a correct stand and viewpoint toward their revolutionary duties, their jobs.

How all party members and working people keep manning their revolutionary outposts is, in the final analysis, significantly related to whether or not they can hold a heightened awareness of their revolutionary duties, a sense of glory and pride in their jobs.

When party members and working people work with a heightened sense of glory in their jobs, with a firm ideological viewpoint and stand toward being loyal to the party and revolution to the end, they can admirably fulfill their assigned revolutionary duties and reliably man their revolutionary outposts.

The more drops of sweat all of our party members and working people shed as the cornerstone, as the pillar of the fatherland, quietly working at their revolutionary outposts whether or not anyone sees them, whether or not anyone understands them, the more dynamically our revolution will move forward and the sooner the historic cause of fatherland reunification will be attained.

Our party members and working people manning each outpost of socialist construction are not "salary grabbers" working to earn a few pennies

more but revolutionary soldiers struggling for the attainment of the chuche revolutionary cause. The mercenary employee mentality of the old society has nothing to do with our work trait.

We must not expect any reward or argue about "official rating" [of a machine] but reliably man our work sites as befits the revolutionary soldiers manning the outposts, and with fiery loyalty and self-sacrificing spirit, must persistently strive and struggle to produce and build still more.

The workers, preserving and loving their machines and utilizing them with the optimum efficiency, must ceaselessly increase production; and the peasants, meticulously tending and working on the land from the stand befitting the master responsible for the country's rice jar, must reap bumper harvest.

Doing so is precisely the way of being forever loyal to the great leader and the party, the way of acquitting themselves fully of their attribute as the revolutionary soldiers manning the revolutionary outposts.

Therefore, with the firm ideological viewpoint and stand that their work sites are none other than the important outposts of our revolution and that they will remain loyal to the great leader to the end, all party members and working people must carry on and preserve the ideological viewpoint and stand from generation to generation.

When the revolutionary outpost assigned by the party is firmly manned from generation to generation with the son working at the work site where his father used to work, the grandson working at the work site where the son used to work, our revolution will be more dynamically moving forward, and our country will become richer and stronger.

All party members and working people must stoutly walk the road of revolution unswervingly on the revolutionary principle and the working class-oriented stand, never forgetting their roots.

A father being of the working class does not automatically turn his children into the working class; neither is one acquitting oneself of the attribute of the working class just because one performs labor. Even though one understands one's roots, if one is not willing to go in among the workers and peasants and learn from them, then one cannot revolutionize, working classize oneself.

Our party members and working people, by ceaselessly revolutionizing themselves and the rising generation, must attend the great leader and our party with their true hearts whether or not anyone sees them, quietly like the solid base on which the soaring steel tower stands high atop the peak of a mountain, and must responsibly carry out their assigned revolutionary tasks to the end.

The question of making party members and working people hold a correct attitude and viewpoint toward their revolutionary duties, their revolutionary outposts, hinges significantly on how party organizations plan and organize their work with them.

Party organizations must substantively conduct ideological indoctrination work in such a way as to enable all party members and working people, with boundless loyalty to the great leader and our party, to make their reward and glory of labor blossom to their hearts' content at their work sites. In particular, party organizations must energetically lead them so that displaying high initiative with an attitude befitting the master of the revolution, they may carry out their assigned revolutionary work responsibly at all times and meticulously, steadfastly, diligently perform all tasks.

In this way it is imperative to make all party members and working people, with boundless loyalty to the great leader and the party, positively serve revolution and construction, becoming the permanent master of their assigned revolutionary outposts.

Important in making party members and working people firmly man their revolutionary outposts from generation to generation is for the functionaries to commendably conduct labor administrative work and anchor down the work force.

The great leader Comrade Kim Il-song taught as follows:

"If we wish to regularly insure production at enterprises, it will be imperative first of all to anchor down skilled core workers for production." ("On the Question of Socialist Economic Management," Vol 1, p 142)

If the working people, the master of production, technology, and management, are to be enabled to step up production and construction, totally devoting their wisdom and energy with a heightened sense of glory in their work sites, in their jobs, it is imperative to make them stay with their jobs, with their machines for a long time.

Anchoring down the workers for a long time and making them man their revolutionary outposts from generation to generation is of great import in enabling them to completely verse themselves in their work, to satisfactorily carry out their assigned revolutionary tasks, commendably maintaining their equipment facilities and improving their technical and skill standards.

Today in our country, with socialist construction being energetically expedited, modern technical means are being widely introduced into production and the level of technological provisions of the people's economy is being continually raised.

The equipment facilities which are being widely utilized for production are all solid resources for the growth and prosperity of the country and the happy life of the people, and are priceless assets of the country that have to be used for generations to come.

If we are to preserve, love, and effectively utilize the modern mechanical facilities, which are the priceless properties of the country and the people, it is imperative that we must thoroughly familiarize ourselves with the machines and facilities and must ceaselessly improve our technical and skill standards.

No matter how good the machines and facilities at factories and enterprises, they cannot properly display their effectiveness if the workers do not know how to operate them.

The workers who have high technical and skill standards can detect a defect in good time just by the sound of the machine and can tell the state of facilities by seeing the smoke of a plant chimney. This high standard of skill and technology is achieved in the course of working on one and the same machine or job for a long time. If workers are to work on one and the same machine or job for a long time, they will come not only to familiarize themselves with the machine, improving their standard of technology and skill but also to persistently strive, always racking their brains how to utilize the machine still better and produce even more. The longer the workers work on one and the same machine or job, the better they will be able to understand their machine and facilities, maintain them, and effectively use them. Moreover, they will be able to decisively improve the quality of the product even as they ceaselessly increase the production.

Therefore, it comes up as an important task to anchor down work force by planning and organizing labor administrative work and to enable working people to work with total devotion of their strength and wisdom without any worry by adequately insuring the working conditions and living conditions for them.

The guidance functionaries must rationally deploy work force, taking account of sex, age, physical constitution, level of technology and skill so that the working people may long work on one and the same machine or job, and must always pay keen attention to insuring adequate working conditions for them.

At the same time, by thoroughly carrying through the socialist principle of distribution so that the working people may receive precise distribution for what they worked and earned, the guidance functionaries must enhance the stimuli for labor and strengthen labor discipline so that the working people may faithfully and consciously work.

Admirably insuring the living conditions for the working people is of great import in enabling them to fully display their abilities without any inconvenience and successfully carry out their assigned revolutionary tasks and to firmly man their revolutionary outposts. By positively struggling, highly displaying the party spirit, working class character, and people-mindedness, to further improve the standard of living for the working people and provide still better living conditions for them, the guidance functionaries must see to it that they keep achieving a still greater success in carrying out their revolutionary duties with stability.

Improving the qualifications of the functionaries and working people and making them thoroughly familiarize themselves with their jobs is an important demand for firmly manning the revolutionary outposts.

The great leader Comrade Kim Il-song taught as follows:

"All functionaries of state and economic organs, establishing a revolutionary study attitude, must deeply acquire economic theories and technical knowledge and thoroughly familiarize themselves with their assigned tasks." ("Kim Il-song Selected Works," Vol 2, 2d impression, p 554)

Today, in our country, the revolutionary zeal of the masses of working people, the master of revolution and construction, is becoming more heightened every day, production is growing at a high rate of speed, and the chuche-ization, modernization, and scientization of the people's economy is being energetically pushed. Under such conditions, only if the functionaries have a high job performance standard and are familiar with the tasks in their assigned fields, can they correctly guide production and construction and energetically inspire the working people to ceaseless miracles and innovations.

Only when the functionaries and working people have high qualifications to the extent of being able to completely familiarize themselves with their tasks, can they display their talents and wisdom to the hilt at their revolutionary outposts.

If the job performance level of the functionaries and working people is so low as to make it impossible for them to familiarize themselves with their tasks, then they will come to merely hold down their positions, unable to keep up with the developing realities. If they merely hold down their positions, failing to bring about innovations in their assigned tasks, it cannot be said that they are solidly manning their revolutionary outposts; and working in such a manner, they cannot live up to the high trust and expectations of the party.

This being so, today our party, laying down the slogan "let us respond in loyalty with a heightened political awareness and technology to the

leader's high political trust and concern!" calls on all party members and working people to thoroughly prepare themselves politicoideologically and at the same time, to widely learn modern science and technology and keep bringing about innovations in their assigned tasks.

All functionaries, party members, and working people, deeply aware that they cannot man their revolutionary outposts if they do not study and their heads remain empty, must steadfastly study and ceaselessly improve their politicotheoretical standard and technical job performance level and must thoroughly familiarize themselves with the tasks in their assigned areas.

The functionaries and working people, first of all deeply studying the teachings of the great leader and the embodiment, the policies of our party, must ceaselessly improve their politicotheoretical standard and must always think and act in accordance with the teachings of the respected and beloved leader and the intent of the party.

Only if the functionaries have a high technical job performance level and rich practical experience and are capable of taking timely action to satisfactorily solve various complex questions presented by the realities, can they successfully carry out their revolutionary tasks. Such high abilities and qualifications can be achieved only by making earnest search and all-out effort.

In order to familiarize themselves with the tasks in their branches and to acquire many-sided knowledge and high technology, the functionaries and working people must steadfastly study at all times and must ceaselessly consolidate them through production practice.

In accordance with the great leader's teachings, the functionaries must go in deep among the masses, learn from the rich experiences of the workers and peasants, solve all questions relying on their collective strength, and must always pay keen attention to teaching and leading the functionaries and working people at the base level.

If the functionaries and working people are to be enabled to improve their qualifications and familiarize themselves with their work, it is important that party organizations strengthen work with them and to plan and formulate organizational guidance work.

Always paying keen attention to improving the politicotheoretical standard and technical job performance level of the functionaries and working people, party organizations must exercise guidance and control in a concrete manner so that they may substantively study, and must energetically lead them to make study a way of life, a habit of life.

Establishing a system for study of technology and skill and a system for training in skills, to suit their own specific conditions, and

properly utilizing the systems, the functionaries must strive to improve the working people's standards of technology and skill and to make one and all become experts of their machines and facilities and of the tasks in their assigned branches.

The struggle to firmly man the revolutionary outpost from generation to generation is a rewarding task to energetically hasten socialist construction and advance the victory of our revolutionary cause. To the revolutionary soldiers, no revolutionary duty is more glorious and no struggle task is more rewarding than that of firmly manning the revolutionary outposts assigned by the great leader and the party. Firmly manning their revolutionary outposts is where the glory and pride of the revolutionary soldiers are, where the reward of the struggle and a happier future are.

All of our party members, working people, and their successive generations, by firmly manning their revolutionary outposts from generation to generation, must energetically hasten revolution and construction and advance the final victory of the chuche revolutionary cause.

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MAN IS SOCIAL BEING POSSESSED OF INDEPENDENT AND CREATIVE STAND AND ATTITUDE

Pyongyang KULLOJA IN Korean No 6, Jun 79 pp 9-15

[Article by Kim Hwa-chong]

[Text] The immortal chuche ideology founded by the great leader Comrade Kim Il-song is a revolutionary thought reflecting the basic demands and interests of the masses of people who wish to live independently, becoming the master of nature and society, the master in command of their destiny, and is a scientific and revolutionary world outlook which the communist social beings must possess.

The great leader Comrade Kim Il-song, by discovering for the first time in history the philosophical doctrine of chuche which scientifically elucidates the inherent characteristics of man and enunciates the position and role of man in the world, has made an immortal contribution to establishing a scientific and revolutionary world outlook.

A correct philosophical understanding of man is one of the basic questions, a starting point, in establishing a revolutionary world outlook of chuche and in working out man's destiny.

A scientific understanding of man constitutes the theoretical base of the philosophical doctrine postulating that man is the master of everything and resolves everything and is the firm cornerstone of a scientific and revolutionary world outlook. Only by precisely elucidating what kind of a being man is and what constitutes the inherent characteristics of man basically distinguished from all other beings of the world, is it possible to scientifically elucidate the position and role of man in the world and to have a correct viewpoint and attitude toward the world.

Only by scientifically understanding the inherent characteristics of man is it also possible to deeply grasp the profound philosophical

content and greatness of the immortal chuche ideology and to brilliantly embody it in revolutionary practice.

The great leader Comrade Kim Il-song, by laying down the classical formalization that man is social being possessed of independent and creative stand and attitude, based on his elucidation of the inherent characteristics of man as social being, has provided the most profound understanding of the essential nature of man.

The great leader Comrade Kim Il-song taught as follows:

"Man is social being possessed of independent and creative stand and attitude." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 243)

Independent and creative stand and attitude is an inherent and basic attribute personified by man, social being. Because man personifies independent and creative stand and attitude, man becomes an energetic social being.

As the great leader taught, man is first of all a social being possessed of independent stand and attitude.

When we say man is a social being possessed of independent stand and attitude, it means that man is a being who opposes enslavement and constraint of every description, rules his surrounding world, and does everything himself. To put it another way, it means that man is a being who takes his destiny into his own hand and works it out.

One of the characteristics of man as a social being possessed of independent stand and attitude is above all opposing enslavement and constraint of every description.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Disregarding independent stand and attitude is no different from disregarding man himself. Who would want to live, enslaved to others?" ("Kim Il-song Selected Works," Vol 6, p 273)

Wishing to live subjected to no force, no constraint of his surrounding world is one of the most important characteristics man possesses.

Animals and plants, as a part of nature, are completely dependent on it. Animals and plants come to be unable to sustain themselves when they cannot adapt themselves to the conditions and environments provided by nature. To live depending on the external world is their way of survival, a way they are forever unable to cast off.

Unlike animals, man, conscious of himself, puts himself in confrontation with his surrounding world. Here is already manifested the characteristics of man casting off the enslavement and constraint of the external world. The separation of man from the animal domain was the first step to get out of the state of dependency on the external world.

Nature, which surrounds man, possesses awesome force that works blindly, and this force stands in the way of man's action and threatens man's life all the time. But man, by overcoming the blind force of nature through ceaseless struggle instead of knuckling under it, has been able to survive and develop.

Man also does not wish to live, socially enslaved to others, and as long as social enslavement and constraint exists, launches struggle to cast it off. There is no man who likes to live, enslaved to others. That in bygone days people struggled to overthrow the slave system or feudal system, that today the oppressed peoples of imperialist colonies and the peoples of developing countries are resolutely struggling against imperialism, dominationism, under the banner of anti-imperialist sovereignty--all this is to cast off social enslavement.

Ceaselessly fighting against the enslavement and constraint of the external world unlike all other material beings is precisely where one of the inherent characteristics of man is.

When we say man is a social being possessed of independent stand and attitude, it also means that man is a being possessed of the characteristic to rule his surrounding world.

The respected and -eloved leader Comrade Kim Il-song taught as follows:

"... man is the master ruling the world and the factor in resolving everything." ("Answers to Questions Posed by Foreign Journalists," Vol 2, p 243)

Man not only opposes every kind of enslavement and constraint of his surrounding world but also rules his surrounding world, subordinating it to his will and demands. Man is the only being who lives, ruling his surrounding world.

Man's rule over his surrounding world, based on his discernment of the intrinsic nature of concrete and abstract objects and phenomena and the law of their change and development, is expressed in changing them to his advantage and adjusting and governing their movement.

Man first of all subordinates the concrete and abstract objects and phenomena and realms of nature more and more to himself and rules them. As man's ability and strength grows, his rule over nature becomes more expanded and expedited.

Man ceaselessly remakes social relations, too, to suit his will and demands. By liquidating old social relations and establishing new, advanced social relations, man achieves social development. In particular, the most advanced and revolutionary class, the working class, by discerning and utilizing the objective laws working in society, remakes and develops social relations to suit its will and demands, and becomes the genuine master in command of society.

Thus, going further to rule his surrounding world instead of stopping at casting off its enslavement and constraint, man becomes an independent being.

One of the characteristics of man as a social being possessed of independent stand and attitude is also solving by himself all questions arising in life and practice.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Instead of wishing to rely on the strength of others, one must resolve everything with one's own strength." ("Kim Il-song Selected Works," Vol 3, 2d impression, p 434)

Relying on the strength of others has nothing to do with independent stand and attitude, man's social attribute.

When man wishes to rely on the strength of others [in solving] all questions arising in life and practice, he cannot defend his interests, rights, and dignity. Because man personifies the independent stand and attitude of solving with his own strength all questions arising in revolution and construction, he becomes an energetic social being who defends his dignity and interests and realizes his will and demands.

Because man thus personifies in a unified way the characteristics to oppose enslavement and constraint of every description, to rule his surrounding world, to resolve everything by himself, he becomes a social being possessed of independent stand and attitude.

Man is not only a being possessed of independent stand and attitude but is also a social being possessed of creative stand and attitude.

When we say man is a social being possessed of creative stand and attitude, it means that man is a being who purposefully remakes the concrete and abstract objects and phenomena of his surrounding world to suit his will and demands and resolves everything to suit his specific conditions.

One of the characteristics of man as a social being possessed of creative stand and attitude is above all actively, purposefully remaking the concrete and abstract objects and phenomena of his surrounding world.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Man is the most developed and energetic being who remakes the world to suit his will and demands through his purposeful and active activities."
("Answers to Questions Posed by Foreign Journalists," Vol 2, p 243)

Unlike animals which live, adapting themselves to their surrounding world, man is a being who lives, changing his surrounding world to his advantage. From his independent aims and demands to rule his surrounding world instead of being enslaved to it, man approaches his surrounding world actively, not passively, and takes action purposefully, not blindly.

One dimension of man's characteristics of approaching his surrounding world actively and remaking it purposefully is manifested in his changing and remaking of concrete and abstract objects and phenomena.

Instead of absorbing or utilizing the stuff of life as offered by his surrounding world, man accepts it after transforming it to suit his aims and demands. Man eliminates or changes to his advantage unfavorable or unnecessary living conditions. Nature remaking tasks to prevent horrendous natural catastrophes such as diverting the flow of a river, reclaiming the sea, or moving a mountain are such examples. Such human activities to remake nature, by changing the shape of remaking targets of nature or causing a partial change in their nature instead of basically remaking all the targets, are subordinated to man's aims and demands.

Another dimension of man's characteristics of purposefully remaking his surrounding world is ceaselessly manufacturing what is new.

From his aims to rule his surrounding world and live independently, man is not satisfied with that is already available alone and goes on to ceaselessly create what is new. The most intrinsic characteristic of man's creative action lies in producing what is entirely new, instead of stopping at making a partial change or transformation of the remaking targets.

From this man's creative activity to produce what is new emerge new objects, man-made objects which nature cannot produce on its own. Relying on such creations man ceaselessly expands his rule over his surrounding world.

One of man's characteristics as a social being possessed of creative stand and attitude is also resolving everything to suit his specific conditions.

Man always lives and takes action amid concrete environments and conditions. The conditions and environments affecting man's existence and action

are diverse and ceaselessly change. Neither are identical the status and ability, character and liking of individual people forming a social collective. Based on a precise calculation of such subjective and objective conditions and the state of affairs, man sets up a goal to actively remake his surrounding world, searches for rational methods and means, and goes on to apply them to realizing his goal. Instead of dogmatically applying the experience gained by preceding generations or the method sought out by others, man changes and transforms it to suit his specific conditions before applying it. Thus, man's creative activity is a process of remaking the concrete and abstract objects and phenomena of his surrounding world and at the same time, is a process of his active, purposeful activity to resolve everything to suit his specific conditions.

Because man thus personifies in a unified way the characteristics to ceaselessly transform the concrete and abstract objects of his surrounding world, to produce what is new, to resolve everything to suit his specific conditions, he becomes a social being possessed of creative stand and attitude.

The independent stand and attitude and creative stand and attitude, man's social attributes, operate in close mutual relationship but in this connection, it is the independent stand and attitude which plays the leading role.

Man displays his creative stand and attitude according to the demands of his independent stand and attitude. Because man personifies independent stand and attitude, he comes to launch creative activities to remake nature and transform society. Socially deprived of independent stand and attitude, man cannot properly display creative stand and attitude either. The higher people's independent stand and attitude is displayed, the more their creative stand and attitude is strengthened and developed.

Creative stand and attitude provides practical conditions for realizing independent stand and attitude. The greater achievements people score in revolution and construction, highly displaying their creative stand and attitude, the more their independent stand and attitude is strengthened. The bigger man's creative stand and attitude develops and his ability to conquer nature grows, the more his independent attitude toward nature is strengthened.

Because man personifies independent stand and attitude and creative stand and attitude as his inherent characteristics, he becomes the most developed and energetic social being in the world.

Unlike animals which cannot overcome on their own the blind force of nature, man possesses the ability and strength to realize everything to suit his will and demands.

When we say man's strength, it does not mean the physical strength each and every individual possesses. The physical strength each individual possesses is insignificant.

Man's strength is above all his ideomental strength, his social strength. Man, by relying on his material and mental strength socially formed and accumulated as a social being, becomes the most energetic being beyond comparison with anything.

Man, a social being possessed of independent stand and attitude and creative stand and attitude, proceeds to remake and rule the world for his own sake with his purposeful and active activities. Man's ability and strength is inexhaustible and there is no existence in this world which can match it.

Nature possesses awesome force against which man's physical strength is nothing. But man, by launching his purposeful and creative activities, turns the force of nature to his advantage and successfully prevents the destructive effect of the force. Certain animals possess scores of times stronger strength and keener senses than man but man produces technical means to expand and augment his limited strength and senses several thousand times, tens of thousands of times. Thus man, discerning the laws of nature, goes on to further expand his rule over the world.

Under the sagacious leadership of the great leader Comrade Kim Il-song our people, by energetically launching the struggle, undaunted in the least by the great effects of the cold front, to carry through the demands of the Agrarian Theses and the chuche farming method laid down by the leader, are reaping bumper harvests year after year. This serves as an admirable example of the strength of man highly personifying independent and creative stand and attitude, the might of strength of the masses of people.

Because man is thus the most developed, energetic being in the world, he becomes the genuinely independent and creative energetic social being who remakes and transforms everything of his surrounding world and works out his destiny on his own.

That man comes to have independent and creative stand and attitude is related to the independent consciousness and creative ability he possesses.

The respected and beloved leader Comrade Kim Il-song taught as follows:

"Man, only when possessed of independent consciousness and creative abilities, can become an independent and creative social being."
("Kim Il-song Selected Works," Vol 7, pp 410-411)

What makes man an independent and creative being confronting and ruling his surrounding world unlike animals is above all related to the independent consciousness he possesses.

Consciousness is one of the attributes of man basically distinguished from animals. If animal's action is instinctive and blind, man's activity stems from consciousness.

Because man possesses consciousness, he goes into action purposefully with certain specific aims, discerns the intrinsic nature of the objective world, and proceeds to remake it.

But this does not mean that general consciousness is the factor in making man possess independent stand and attitude and creative stand and attitude.

Man's independent and creative stand and attitude is firmly guaranteed by his independent consciousness basic to the whole range of his consciousness. Away from independent consciousness it is impossible to speak about independent and creative stand and attitude.

Independent ideological consciousness is basic to making man an energetic social being possessed of independent and creative stand and attitude. Independent ideological consciousness is a consciousness reflecting man's independent demands and aspirations. This independent ideological consciousness contains man's aims and demands to rule his surrounding world, brooking no enslavement, no constraint.

Independent and creative stand and attitude is guaranteed by man's creative ability along with his independent consciousness.

Creative ability is strength enabling man to remake and transform his surrounding world. Man's creative ability encompasses his knowledge about his surrounding world and his discernment ability and practical ability achieved on the basis of his experience and skill which have been gained in the course of life and practice.

Because man has discerning ability, he comes to acquire knowledge about the intrinsic nature of concrete and abstract objects and phenomena of his surrounding world and the laws of their movement and development, and based thereon, to draw a mental plan to remake his surrounding world to suit his aims.

Again, because man possesses practical ability, he comes to launch independent and creative activities to remake and transform the external world according to his mental blueprint.

Man's independent and creative stand and attitude becomes strengthened as his independent consciousness and creative ability grow. When people

arm themselves with the most advanced independent consciousness and nurture their creative abilities, they come to have a keen awareness of their independent stand and attitude and can even more energetically launch the struggle to create material and cultural heritages, revolutionarily remaking nature and society. The heightened independent consciousness and creative abilities of the masses of people become a source of strength enabling them to thoroughly defend their independent stand and attitude and assuredly build an independent and creative life, maximally displaying their creative initiative and positivity.

Independent stand and attitude and creative stand and attitude are man's social attributes socially formed and developed.

Independent stand and attitude and creative stand and attitude, inasmuch as they are man's inherent attributes, are unthinkable away from the physical body of man as a material being. The physical constitution and function of man as the most developed material being form the natural and physiological basis enabling man to have independent stand and attitude and creative stand and attitude. But this does not mean by any means that independent stand and attitude and creative stand and attitude are man's physiological attributes or the manifestation of his inner function.

Independent stand and attitude and creative stand and attitude are social attributes socially formed and developed and as such, are native to man alone. When we say independent stand and attitude is man's attribute, it does not mean that independent stand and attitude is man's inborn character. Nature absolutely cannot impart any social attribute to man.

That independent stand and attitude and creative stand and attitude are not man's inborn attributes is explained by the social character of independent consciousness and creative ability.

The great leader Comrade Kim Il-sung taught as follows:

"Man is not born with independent consciousness and creative abilities. To man, there is no such thing as thought and knowledge that he is born with. Through education man acquires independent ideological consciousness and knowledge about nature and society, and develops creative abilities capable of recognizing and transforming the world." (Ibid., p 411)

As the great leader taught, independent consciousness is not spontaneously given to man when he is born but is formed and developed amid social relations.

Through social education and indoctrination people inherit the ideological consciousness formed by people in preceding eras, and through social life and practice, ceaselessly consolidate and develop it.

Creative ability, too, is formed amid social relations, and is ceaselessly developed through social education and practice. In the course of collective social life and practical activity each man comes to embody socially acquired knowledge and technology, experience and skill. From generation to generation mankind's knowledge and technology, experience and skill are continued and developed, and in the process, man's independent and creative activity becomes more powerful and positive.

All this eloquently proves that independent stand and attitude and creative stand and attitude are neither biological attributes each man is born with nor an innate disposition given to man by some external force. Independent stand and attitude and creative stand and attitude are man's attributes alone which are linked with society, the highest stage in the material world.

Because man embodies such independent stand and attitude and creative stand and attitude, he becomes the most developed, energetic being, the most precious, dignified being, intrinsically distinguished from all other material beings.

The scientific thought about man's inherent characteristics uniquely elucidated by the respected and beloved leader Comrade Kim Il-song is a great thought of tremendous import in the development of mankind's thought and in the attainment of the revolutionary cause of the working class.

With the great leader scientifically elucidating that man is a social being possessed of independent stand and attitude and creative stand and attitude, a flawless understanding of man's social nature has come to be established and a new turnaround has come to take place in the development of mankind's philosophical thought.

Establishing a scientific opinion about man's inherent characteristics was long a crucial question waiting to be solved by philosophical thought and was a real and immediate demand of the developing revolution in the chuche era, a new historical era in which the masses of people, entering the stage of history as the master, are independently and creatively working out their destiny.

With the great leader Comrade Kim Il-song elucidating the unique thought that man is a social being possessed of independent stand and attitude and creative stand and attitude, the most correct answer has come to be given to man's social nature, a question that waited thousands of years for elucidation ever since man's philosophical thinking began, and the basis and content of a scientific world outlook has come to stand on a firm scientific foundation.

A most scientific and revolutionary world outlook which the communist social beings must possess, must be a revolutionary thought which provides a correct opinion and viewpoint about the world and illuminates the correct road to solving the question of man's destiny. To put it another way, it must be the most powerful weapon of discernment and practice capable of most precisely reflecting the real world and of realizing the aims and demands of man aspiring to living independently and creatively at all times.

With the thought elucidated about independent stand and attitude and creative stand and attitude as man's inherent characteristics, the philosophical doctrine of the church ideology that man is the master of everything and resolves everything has come to stand on firm theoretical ground, and the cornerstone of a most scientific and revolutionary world outlook has come to be provided.

With a scientific elucidation of man's inherent characteristics provided and with a correct understanding about man established, the mutual relationship between man and the world, the position and role of man in the world, has come to be scientifically elucidated. To put it another way, it has come to be scientifically elucidated that precisely because man possesses independent stand and attitude and creative stand and attitude, man occupies the position of the master and becomes the factor in resolving everything.

With a scientific elucidation of independent stand and attitude and creative stand and attitude as man's inherent characteristics provided by the great leader's church ideology, a guiding compass has come to be provided for liberating man, the masses of people, from enslavement and constraint of every description and for insuring an independent, creative life for them.

With a correct philosophical understanding of man's inherent characteristics established, has come to be provided a priceless ideotheoretical heritage which the party of the working class must hold as a compass in formulating the strategy and tactics of the revolution and in victoriously moving the revolutionary struggle and construction tasks forward. The question of maximally enhancing man's independent stand and attitude and creative stand and attitude, independent consciousness and creative ability, and of insuring an independent, creative life for them, constitutes a principled question of great import in the formulation of all lines and strategies and tactics by the party of the working class.

With the great leader setting forth the unique thought that man is a social being possessed of independent stand and attitude and creative stand and attitude, a scientific and revolutionary compass has come to be provided for the party of the working class that it must view

and examine all questions placing man, the masses of working people, at the center and in the direction of enhancing their independent stand and attitude and creative stand and attitude and that in order to enhance the independent stand and attitude and creative stand and attitude of the masses of working people, it must above all ceaselessly enhance their independent consciousness and creative ability.

Again, a powerful weapon has come to be provided, a weapon that enables the masses of people, with an ever higher faith in the victory of the revolution, to vigorously launch into the revolutionary struggle and construction tasks with a firm awareness that the master in command of their destiny is themselves and the strength to work out their destiny also resides in them.

Truly, that the great leader has provided a scientific elucidation of man's inherent characteristics and established a scientific opinion about man's social nature constitutes another historic event of an immortal contribution to the ideological development of mankind and to the cause for the liberation of mankind.

By more deeply studying and mastering the thought elucidated by the great leader regarding independent stand and attitude and creative stand and attitude, we must comprehensively grasp the profound content of the immortal chuche ideology, thoroughly arm ourselves with it, and energetically compress the historic march route toward conversion of the whole society to the chuche ideology.

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STRENGTHENING PARTY LIFE IS THE FOUNDATION OF PARTY CONSTRUCTION

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[Article by An Tong-yun]

[Text] Strengthening the party life of party members is a principled demand for party construction of the working class, a practical demand of our developing revolution.

Only if the party life of party members is strengthened, is it possible to solidly establish a leadership system of the party and strengthen and develop the party into a powerful, invincible revolutionary party and to unconditionally and thoroughly protect and carry through the decisions and directives of the party.

Strengthening the party life of party members is the foundation of the construction of a revolutionary party.

The great leader Comrade Kim Il-song taught as follows:

"The basic key to party work lies in correctly guiding the party life of party members, and the foundation of party construction, too, precisely lies in strengthening the party life of party members."
("Kim Il-song Selected Works," Vol 5, 2d impression, p 515)

What makes the strengthening of the party life of party members the foundation of party construction is first of all the fact that it constitutes the precondition for all activities of party organizations and party members.

As the great leader taught, the party is a political organization around which the masses of party members are united. In order that the party may become an energetic, vibrant, militant organization, it is imperative that party members constituting the party must be politicoideologically wholesome and that all party members must be

made to properly move according to the organizational principle of the party. To put it another way, it is imperative to strengthen the party life of all party members who constitute the party. Party life is the revolutionary activity of party members to discharge the duties set forth in the rules and regulations of the party and as such, is the organizational life, political life of party members. If party members satisfactorily fulfilled the revolutionary tasks assigned by the party, it would mean that they acquitted themselves fully of their tasks as revolutionaries and accordingly, that the party acquitted itself fully of its tasks as the revolutionary vanguard of the working class.

Essentially, there could not exist a party away from the organizational and ideological life of party members. Even though they are the advanced elements of the class who joined the party, accepting the program and rules and regulations of the party, if they, failing to live organizational life to meet the demands of the rules and regulations belonging to a specific party organization, move as they please or fortuitously, then they will be unable to fully discharge their duties as party members, and accordingly, a "collective" of such people can never be called a party.

The party of the working class as the vanguard of the working class, as General Staff of the revolution can exist only when it is based on the party life of party members to discharge the duties set forth in the rules and regulations.

Again, neither can the party perform its leadership role away from the party life of party members. Just as all organic bodies can sustain their vitality through the ceaseless activity of the cells constituting them, the party, too, can become a live organization breathing and acting only through the party life of party members constituting the party.

To put it another way, only when all party members constituting the party positively move to carry out the decisions and assignments of party organizations, can the party, General Staff of the revolution, satisfactorily conduct its activities as the heart of society, as propelling force of the revolution.

If party life was not strengthened among party members, it would be impossible to insure their vanguard role in the revolutionary struggle and construction tasks and ultimately, the party would be unable to energetically infuse the chuche-type blood into the whole society nor would it be possible to successfully carry out the revolutionary struggle and construction tasks, organizing and mobilizing the masses of people.

In particular, without strengthening the party life of party members it is impossible to highly promote democracy within the party and to

energetically organize and mobilize party members in the struggle to protect and carry through the lines and policies of the party.

This means, in the final analysis, that there can be no party activities away from the party life of party members and that party organizations cannot properly perform their functions and roles.

Only when the party life of party members is strengthened and all of the party members come to move in accordance with the demands of the rules and regulations of the party, can the party of the working class constantly strengthen its influencing power among the masses and ceaselessly enhance its leadership role in revolution and construction.

Precisely herein lies the important ground that makes the strengthening of the party life of party members the foundation of party construction.

What makes the strengthening of the party life of party members the foundation of party construction is also the fact that it constitutes a basic guarantee which makes it possible to strengthen the unity and solidarity of the party based on the unitary ideology system and enhance the combat might of the party.

The great leader Comrade Kim Il-song taught as follows:

"Cell life is the foundation of the political and organizational life of party members. Without wholesome cell life it is impossible to temper party members in party spirit nor is it possible to insure ideological, political unity within the party." ("Kim Il-song Selected Works," Vol 1, 2d impression, p 140)

To solidly establish the unitary ideology system partywide and based thereon, to firmly realize the unity and solidarity of the party ranks is the basic principle for party construction of the working class, and as such, is the life of the party, the decisive factor in all victories.

To a party that has failed to achieve unity and solidarity based on a unitary guiding thought, it is in the nature of things that factions will always arise; and therefore, such a party cannot unite the masses around itself, cannot insure unified leadership for revolution and construction, and moreover, cannot properly sustain its own existence.

Only if the party of the working class insures genuine unity and solidarity based on one revolutionary thought, can it become a party possessed of strong combat might, an ever victorious revolutionary party.

Strengthening the party life of party members precisely constitutes a firm guarantee which makes it possible to realize unity and solidarity based on the unitary ideology system of the party.

This is so because only by strengthening the party life of party members is it possible to ceaselessly reinforce unity and solidarity in ideological will based on the leader's revolutionary thought.

Away from the work of strengthening party life one cannot thoroughly arm oneself with the revolutionary thought of the leader and the policies of the party or think and act based thereon. Inasmuch as it is through party organizations that the revolutionary thought of the leader and all the lines and policies of the party are transmitted and struggle for the realization is organized, only if party members faithfully participate in party organizational and ideological life, can they thoroughly carry through the lines and policies of the party and move in one mind, one will with the leader at the center. Accordingly, strengthening party life is precisely where the genuine road to guarding like the apple of the eye the unity of the party in ideological will based on the revolutionary thought of the leader and to firmly insuring unity in action is.

Strengthening the party life of party members is also of great import in taking timely action to beat back internal and external enemies and in resolutely defending generation to generation and further strengthening and developing the unity and solidarity of the party based on the unitary ideology system.

Under conditions that among the people joining the party there are some whose level of political preparedness is still low, it is possible that amid the infiltration of old ideas within and without, unwholesome elements will surface from within the party and hamper the unity and solidarity of the party.

How to take timely action to overcome unwholesome elements of sabotage surfacing from within the party significantly depends on how the party life of party members is strengthened.

Without strengthening party life it is impossible to take timely action to ferret out the hostile acts of unwholesome elements of sabotage surfacing from within the party.

If a revolutionary party life attitude is not established, an attitude whereby party members report to party organizations all questions arising in work and life including and up to ideological life and deal with the questions according to the will of party organizations, party organizations will be unable in the end to understand party members; and if party organizations come to fail to understand cadres and party members, then it is possible that impure, unwholesome elements of sabotage will surface from within the party, dreaming of different dreams.

Should this come to pass, it will be impossible to thoroughly realize the unity and solidarity of the party based on the unitary ideology system. Again, without strengthening party life, neither will it be possible to resolutely struggle against the impure, unwholesome elements of sabotage that have surfaced from within the party, against old ideas running counter to the unitary ideology of the party.

If the party life of party members weakens, there will be created a zone of dead calm without criticism and self-criticism; and if criticism and self-criticism within the party weakens, the party will be unable in the end to act as a militant, vibrant party.

This being so, strengthening party life constitutes the basic guarantee which makes it possible to take timely action to beat back internal and external enemies, to firmly defend and further strengthen and develop the unity and solidarity of the party based on the unitary ideology system.

Precisely herein lies another important ground that strengthening the party life of party members is the foundation of revolutionary party construction.

Thus strengthening the party life of party members makes it possible to most successfully solve all questions arising in revolution and construction and as such, is not only the basic key to party work but is also the foundation of party construction of the working class which governs the organization of the party and all of its activities and makes it possible to firmly realize and strengthen and develop generation after generation the unity and solidarity of the party based on the unitary ideology system.

Today the enormous revolutionary tasks before us and existing situation urgently call for strengthening party life more than at any time among cadres and party members.

Strengthening party life is of very great import in guarding the purity of the party ranks and establishing iron discipline within the party, in enhancing the vanguard role of party members and the leadership role of the party in revolution and construction.

Most important in strengthening the party life of party members is making them positively participate in party life with a correct party organizational sense.

The great leader Comrade Kim Il-song taught as follows:

"In order to strengthen the party life of party members, it is imperative first to make all party members consciously participate in party life."
("Kim Il-song Selected Works," Vol 5, 2d impression, p 515)

Strengthening of the party life of party members can be realized only on the basis of the high consciousness of each and every party member.

Our party members are conscious revolutionary fighters who have joined the party, pledging to fight with lifetime dedication for the sake of the leader, for the sake of the party and the people.

Today, to our party members who are the reliable members of the chuche-oriented party founded by the great leader, there is no higher glory, no greater duty than to participate in party organizational life. Now, such conscious party life can be conducted only on the basis of a correct organizational sense. It is impossible even to begin to think about a conscious party life attitude without the firm stand and attitude to love party organizations and approach them with dignity, to place the interests of the organization above personal interests, to thoroughly rely on the organization in solving all questions arising in work and life, to consciously observe organizational discipline, to unconditionally execute the decisions and assignments of the organization. Failure to respect and execute the assignments and decisions of the organization has nothing to do with the posture of a party member who, as a matter of fact, has voluntarily joined the party. Should such failure come to pass, the failing member cannot help but fall, in the end, to the status of a "beast" which merely eats to survive, not knowing politics, not knowing the country, not knowing society.

The organization of our party is the motherly organization of the party which brings up party members as fervent revolutionaries, infusing the nutrient of chuche into them, and is the unitary political organization by which party members work and live, entrusting their everything to it.

Away from the organization of the party, party members cannot live for a moment nor can they positively participate in the revolutionary struggle and construction tasks. Therefore, to the party member who has become a member of the organization of the party, resolutely determined to fight with lifetime dedication for the sake of the revolution, the organization is more precious than his life.

This means that without establishing a correct organizational sense among cadres and party members, it is impossible to revolutionarily conduct party life.

Only if the party member holds a proper party organizational sense, can he regard it as the inviolable law of life to positively participate in organizational life, consciously receive the guidance and control of the organization, and forever faithfully fight on along the one road of revolution, always sharing life and death with the party.

Experience shows well that he who does not hold a proper party organizational sense, comes without exception to dislike the control of the party and the masses and, eventually becoming ideologically sick with his revolutionary spirit paralyzed under the influence of old ideas, to be unable to fight revolution to the end.

Therefore, party organizations and functionaries, paying priority attention to enhancing the party organizational sense of party members in order to strengthen their party life, must see to it that all party members respect and love the organization of the party. To our party members who have resolved to dedicate their lifetime for the sake of the party and the revolution, there is nothing more precious than the interests of the organization.

Cadres and party members must think and act anytime anywhere, placing the interests of the organization in the first and foremost place, and must work and live with the attitude of thoroughly protecting the interests of the organization even at the sacrifice of their personal interests.

Again, it is imperative to make it a way of life, a habit of life that all cadres and party members take timely action to precisely report to the organization of the party large and small questions arising in work and life.

Important in strengthening the party life of party members is especially making cadres and party members consciously participate in party organizational life, never staying away from it for a moment. Party life is not one to be conducted for some specific period of time or is it one to be conducted, time permitting. As long as he carries the party membership card, the party member must live party life to the last moment of his life and must participate in party life without fail, whatever complex task may face him. To the party member, an interruption in his party life is none other than interruption in his revolutionary activities, and such a party member is as good as having forfeited his eligibility as a party member. Therefore, the party member must think, linking himself to the organization of the party anytime anywhere and must consciously, positively participate in party life.

Next important in strengthening the party life of party members is strengthening party organizational discipline.

The great leader Comrade Kim Il-song taught as follows:

"... our party is a militant collective. To our party, a strong revolutionary order and revolutionary discipline are essential. Without a revolutionary discipline and order established within the party, the party cannot become a militant collective." ("Kim Il-song Selected Works," Vol 2, 2d impression, p 391)

Party organizational discipline is the life, the source of combat might of the party of the working class. If the party of the working class is to satisfactorily perform its combat might and leadership role as the vanguard of the class, a strong revolutionary discipline and order must necessarily be established within the party.

Without iron discipline established within the party, the party cannot satisfactorily perform its functions and role as the organized vanguard of the class, as General Staff of the revolution.

In the final analysis, the objective of strengthening party life lies in establishing steely party organizational discipline within the party. A revolutionary party life attitude holds a strong party organizational discipline as its basic content and presupposes it.

The organizational discipline of our party is the strong revolutionary discipline of making all functionaries and party members move as intended and wished by the great leader Comrade Kim Il-song and of making them unconditionally and thoroughly carry through without the deflection of a fraction of an inch the lines, policies, and guidelines of the party the great leader lays down.

When a steely organizational discipline is thoroughly established within the party, party members will come to think and act only in accordance with the intent of the party, and a wholesome revolutionary party life attitude will come to firmly prevail in the party.

Therefore, all party organizations and functionaries, by deeply recognizing the intent of the Party Center for strengthening party organizational discipline and by paying major attention to establishing a steely centralized discipline within the party, must thoroughly carry through the guideline of the party for establishing a revolutionary party life attitude.

First of all, the demand must be raised among party members for [the observance of] organizational discipline. When we say raising the demand for [the observance of] party organizational discipline, it means strongly grasping, guiding, and controlling party members to strictly observe the demands of the party life standard.

Only if we raise the demand for [the observance of] party organizational discipline, can we prevent beforehand the surfacing of liberalistic, undisciplined phenomena within the party.

All party organizations and functionaries, precisely recognizing that a strong demand [for the observance of] party organizational discipline constitutes an important part of party life, must further raise the demand to meet the realistic demands of our deepening and

developing party work and must exercise guidance and control so that party organizational discipline may be thoroughly observed.

Important in strengthening party organizational discipline is also absolutely never permitting a double discipline within the party.

In party life, there is no such thing as high or low party members and accordingly, there cannot be two different sets of discipline within the party.

Observing party discipline is the duty of all party members, an iron rule applying to one and all alike.

If two different sets of discipline are applied within the party, it will mean giving room for the germination and growth of different thoughts and acts already running counter to the revolutionary thought of the leader; and if this grows bigger, it is possible it will degenerate people and in the end, destroy even the unity and solidarity of the party, rendering it impossible for the party to satisfactorily perform its leadership role in the revolutionary struggle and construction tasks, and will bring the grave result of endangering the existence of the party itself.

Therefore, party organizations and functionaries at all levels must pay particular attention so that all of the party members, whether they are party members high or low in office, party members with or without meritorious service behind them, may move alike under one set of discipline according to the demands of the rules and regulations of the party.

In particular, a sharp ideological struggle must be launched against such phenomena that cadres, believing themselves to be some special beings, are unwilling to properly accept the control and criticism of party organizations or throw their weight around.

Strengthening criticism and self-criticism is an important requirement arising in strengthening party life.

The great leader Comrade Kim Il-song taught as follows:

"Most important in strengthening the party life of party members is not only making all party members without exception participate in party meetings and party study but is also strengthening critique at party meetings and making them mercilessly struggle against failure to properly participate in party organizational life, against all negative phenomena surfacing in the execution of the policies of the party." ("On the Question of Socialist Economic Management," Vol 3, p 126)

Criticism and self-criticism is one of the most powerful weapons for indoctrinating party members and developing party work. Without criticism it is impossible to strengthen the party life of party members and correctly indoctrinate party members nor is it possible to energetically move the revolutionary movement forward.

Only if party members strengthen criticism and self-criticism, can they prepare themselves as genuine revolutionaries, ceaselessly training and tempering themselves.

Only if party members properly conduct self-criticism, is it possible for them not only to own up their mistakes before others and reaffirm their new resolutions but also to give a lesson to others so that they may not commit similar mistakes. Again, only if party members properly conduct mutual criticism, is it possible for them to realize and correct deficiencies on time, deficiencies of which they themselves were not aware, and by criticizing one person, to indoctrinate and correct many people.

In particular, old ideas deeply rooted in people's heads can be eliminated only through a daily, steadfast ideological struggle against them.

Any and all people have more or less dregs of old ideas along with certain faults. There can be no such thing as a faultless man. Accordingly, without strengthening criticism and self-criticism it is impossible to take timely action to thoroughly eliminate all kinds of unwholesome ideological tendencies such as an attitude irresponsible and unbecoming the master toward revolutionary duties, over cautionism, formalism, self-preservationism, and ultimately, to thoroughly prepare party members as genuine revolutionaries forever loyal to the great leader.

Experience eloquently shows that where criticism and self-criticism has become a way of life, there exists a thoroughly established revolutionary life attitude but where criticism and self-criticism is neglected, the party members ideologically lag behind and there is no forward movement and innovation in work. Therefore, it is important that all party organizations lead cadres and party members so that they may conduct party life amid an atmosphere of strong criticism.

To this end, it is imperative to make one and all acquire the lofty trait of liking to make criticism and of sincerely accepting the criticism of fellow comrades.

How they participate in the work of criticism and self-criticism is one of the important criteria for measuring the party spirit of party members.

Party members by frankly owning up before the organization and collective, their slightest deficiency that has surfaced in work and life and by conducting self-criticism, must accept their comrades' help with an open mind; and others, drawing a lesson from this, must strive to prevent repetition of similar deficiencies.

At the same time, against the slightest phenomenon standing in the way of our forward movement, party members must strive to take timely action to point it out and correct it, instead of overlooking it in undisciplined compromise. Self-preservationism, timidity such as sizing up a visible deficiency of others this way or that way and failing to incisively point it out for correction has nothing to do with the revolutionary party life attitude.

Criticism must be conducted regularly, steadfastly, not in a short-term campaign style.

Revolution is not stationary at one place but ceaselessly moves forward and continues. Therefore, in order to continue to move work onto a new higher level, it is imperative not to interrupt for a moment the ideological struggle aimed at eliminating the deficiencies, the outdated and backward, that have surfaced in the course of work.

Just as a piece of iron gets rusty when left aside for a long time, the slightest deficiency in people grows bigger if not criticized on time and in the end, it becomes difficult to correct. Therefore, criticism must be turned into a daily, steadfast routine.

Next, party members must accept criticism with an open mind and boldly correct deficiencies in carrying through revolutionary tasks. He who is a party member faithful to the party, must deservedly strive to accept with an open mind the criticized point and correct the deficiency, and must be courageous in correcting his mistake. Only then can criticism become a driving force for development.

Correctly organizing and properly guiding party life is an important task to strengthen the party life of party members.

The great leader Comrade Kim Il-song taught as follows:

"Correctly organizing and properly guiding the party life of party members is an important guarantee for strengthening party life."
("Kim Il-song Selected Works," Vol 5, 2d impression, p 516)

Strengthening the organization and guidance of party life is of great import in ceaselessly improving and strengthening party life and establishing a wholesome party life attitude partywide, in strengthening and developing the party into a militant and revolutionary party.

In organizing and guiding the party life of party members, it is important to correctly give partywide assignments and to make all party members move all the time.

Partywide assignments are the basic form in the organization of party life; and giving party members partywide assignments and making them move is the basic demand of party organizational life.

By correctly organizing partywide assignments to party members and by precisely grasping, guiding, and helping the execution, it is imperative to make party members always think and move for the sake of the revolution and to constantly improve the level of their party life. And after the fulfillment of the assignments, it is imperative to properly conduct the work of summing up the manner in which the assignments were executed.

Only when summation of the fulfillment of assignments is regularly conducted, can party organizational discipline become strengthened and the sense of responsibility of party members further enhanced. Accordingly, party organizations must precisely give partywide assignments to party members to suit the level of their preparedness and specific conditions, take timely action to review the progress in the execution, positively help them correctly fulfill their assignments, sum up the fulfillment of an assignment when completed, and give a new task, thus seeing to it that all party members always move with partywide assignments on hand at all times.

The organization and guidance of the party life of party members is realized by the action of party organizations.

Party cells, the infrastructure of the party, are the strongpoints to which all party members belong and where they conduct their party life. Only if the role of party cells is enhanced, is it possible to organize and guide party life to suit the specific characteristics of party members.

Therefore, in order to make it possible for party members to commendably conduct their party life, party committees must ceaselessly raise the party life guidance level of party cells to enable them to concretely organize and ably guide the party life of party members.

Again, in order that party committees may substantively guide party life, it is imperative that all functionaries must observe and analyze the state of party life and formulate appropriate measures, employing various forms and methods such as going down all the time to the party cells where party members work and live and meeting and talking with cadres and party members on a planned basis.

Party organizations, improving the politicoideological standard of party meetings, must temper the party spirit of party members and positively insure their vanguard role in the fulfillment of revolutionary tasks. In particular, by regularizing the party life of party members and turning it into a habit of life, by enhancing the role of organizational departments of party committees in the guidance of party life, by commendably conducting the combined operations of organizational departments and propaganda and agitation departments, and by ceaselessly improving and strengthening party life, they must establish a wholesome party life attitude partywide.

Thus, strengthening the party life of party members is a very important question that cannot be compromised in the slightest in the party construction of the working class.

All party organizations, by thoroughly carrying through the guideline of the party for strengthening the party life of party members, shall further strengthen the party to meet the demands of our developing revolution, enhance the combat might of party organizations, and energetically hasten the cause for converting the whole society to the chuche ideology.

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SUBSTANTIVELY HELPING SUBORDINATES IS THE BASIC WORK METHOD OF PARTY FUNCTIONARIES

Pyongyang KULLOJA in Korean No 6, Jun 79 pp 23-28

[Article by Pang Tu-yun]

[Text] Ceaselessly improving the method of party work to meet the demands of the developing realities always arises as an important question in insuring the leadership of the party for revolution and construction.

Today the difficult and heavy revolutionary tasks facing our party and people urgently demand that party functionaries, decisively eliminating the old work methods, thoroughly embody the revolutionary, militant Anti-Japanese Guerrillas style work method, a method of the superiors helping the subordinates.

Party organizations, by thoroughly embodying in their practical activities the demands of the Ch'ongsan-ri method for substantively helping the subordinates and by successfully resolving the revolutionary tasks at hand, must brilliantly carry out the militants facing the party.

Substantively helping subordinates is one of the basic demands of the Ch'ongsan-ri method, the revolutionary work method created by the great leader, and is a basic work method which all party functionaries must tightly grasp at all times.

The great leader Comrade Kim Il-song taught as follows:

"Essentially, seeing to it that organs at a higher level help organs at a lower level, superiors positively help subordinates, so that every work is conducted well is one of the basic work methods of the communists and is the traditional work method of our party that has been used ever since the period of the anti-Japanese armed struggle." ("On the Question of Socialist Economic Management," Vol 2, p 93)

Substantively helping subordinates means that party functionaries penetrate the realities where the producer masses live and work and, on the basis of having personally observed and grasped the state of affairs at the base level, correct the deficiency, if any, of subordinate functionaries, solve pending questions, teach what they do not know, and give practical help so that all people, consciously setting themselves in motion, may carry through to the end the teachings of the great leader and the embodiment, the policies of the party.

The method of substantively helping subordinates is diametrically opposed to the bureaucratic method of sitting at the desk in the office and giving directives, with verbal emphasis or nit-picking. The method of substantively helping subordinates is a powerful work method whereby the superiors and subordinates, joining hands and mutually helping each other and leading each other on, successfully carry out on time the revolutionary task at hand.

Therefore, that party functionaries go down all the time to the base level where actual work is being performed, kindly teach subordinate functionaries and the masses, join forces with them in solving pending questions, and give practical help so that they may work well is a trait native to party functionaries and is a positive mode of action.

Substantively helping subordinates is the traditional work method of our party developed by the great leader during the arduous anti-Japanese revolutionary struggle.

The great leader, early on even under the arduous and difficult conditions of the anti-Japanese revolutionary struggle, created a great model of the revolutionary work method of going down all the time to the military units under his command and revolutionary organizations and of kindly helping and teaching them.

The great leader, even under the difficult conditions that his military units and revolutionary organizations were scattered over wide areas and moreover, the Japanese imperialist aggressive troops hundreds of thousands strong were constantly on the move, went in all the time among members of his military units and the masses and taught them and formulated concrete measures on the basis of having personally observed and grasped the state of affairs at the base level.

The great leader, going down to the base level, personally helped prepare for party meetings and communist youth league meetings, and personally participating in study and meetings and observing the state of affairs and having pending questions solved one by one, led them in conducting their work in a correct manner.

And personally organizing training work including on-the-job training, he gave detailed teachings to base-level functionaries how to organize and command battles, how to conduct political work, how to manage their units.

This guidance method which the respected and beloved leader created and personally set practical examples of it, displayed immense vitality in eliminating subjectivistic, bureaucratic tendencies among functionaries and substantively insuring guidance, in establishing the revolutionary attitude of officer-soldier unity and military-civilian harmony and having superiors and subordinates join forces in successfully carrying out all revolutionary tasks at hand.

Party functionaries going down to the base level and rendering substantive help is an important question arising relative to the character of our party, the missions shouldered by our party functionaries.

Ours is neither an elitist party nor an authoritarian organ but is a revolutionary party which, rooted in the masses, protects the interests of the masses and solves all questions relying on the masses.

The source of the invincible might of our party lies in its tight linkage with the broad masses.

If our party is to become a genuinely energetic party, a party leading the masses, party functionaries must go into the realities where the masses live and work, the base level, and going in among the masses, must teach and help them.

Party functionaries absolutely are not bureaucrats but the faithful servants of the masses of working people, the revolutionaries who, as they live among the masses of people, indoctrinate and awaken the masses, unite them, and organize and mobilize them in the revolutionary struggle.

The objective of party work, partywide guidance, lies not in issuing directives to the base level and ramming them through but in going in among the broad masses and inspiring them to carry through the policies of the party, in seeing to it that the revolutionary struggle and construction tasks are conducted well. To remain in the office and shuffle papers, issuing orders and directives, passing the tasks at hand down to the base level, receiving statistical data, is all bureaucratic work method, and this has nothing to do with the work method of our party.

Only if party functionaries go down all the time to the base level, go deep into the realities, and render substantive help, is it possible to take timely action to make the teachings of the great leader and the embodiment, the lines and policies of the party reach every corner of the base level, to positively set in motion all party organizations and working people to carry out the revolutionary tasks as intended by the leader and wished by the party, and to thoroughly carry through the policies of the party.

Our party has always been able to lay down correct lines and guidelines in leading revolution and construction and correctly organize and mobilize the masses of people for the realization because our party, penetrating the realities all the time, grasping their aims and demands on time, and breathing together with the masses, has taught and led them.

Substantively helping subordinates is the most superior work method for mass guidance.

Regarding the method of substantively helping subordinates, the great leader Comrade Kim Il-song taught as follows:

"This method is not only an energetic work method making it possible to successfully, deeply carry out the revolutionary tasks at hand but is also an energetic indoctrination method for improving the ideological standard and job performance level of functionaries and revolutionizing the masses." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 299)

Substantively helping subordinates is a powerful work method which makes it possible for superiors and subordinates, joining forces and helping each other and leading each other on, to successfully carry out the revolutionary tasks at hand.

By going down to the base level and taking timely action to permeate the masses with the teachings of the great leader and the guidelines of the party and to energetically organize and mobilize them for the realization, functionaries make the masses deeply understand the teachings of the leader and the intent of the party and consciously launch into carrying through the lines and policies of the party.

Moreover, as the teachings of the great leader and the intent of the party smoothly and swiftly reach the base level and the voice of the party dynamically echoes among the masses, the masses will come to think and act as wished by the leader and intended by the party, and the superiors and subordinates, solidly combined like one organic body indeed, will come to admirably carry through the teachings of the leader and the embodiment, the policies of the party.

If the functionaries go down to the base level and render substantive help, superiors and subordinates, united in one mind, one will, and joining strength and wisdom, will come to solve pending questions and carry through with united effort any task, however difficult.

Party functionaries substantively helping subordinates is also an energetic indoctrination method for improving the politicoideological standard of functionaries and revolutionizing the masses.

In the course of going down to the base level and teaching and helping the masses, the functionaries will come to personally observe the vibrant realities, to have pending questions solved on time, and in the process of their practical work to organize and mobilize the masses, their work method and work attitude will also come to be tested and to mature.

In the course of helping subordinates, the functionaries will come to learn fiery loyalty, indomitable fighting spirit, revolutionary spirit from the masses who struggle, jumping into fire and water in order to carry through the teachings of the great leader and the policies of the party, and as they work receiving the control of the masses, their organizational sense will become even more heightened and their revolutionization process extraordinarily expedited. Again, amid their practical struggle their political job performance standard will ceaselessly improve and their revolutionization process will be further expedited, on the one hand, and the political job performance qualifications of base-level functionaries will also improve further and the process of revolutionizing the masses will be positively accelerated as well.

Truly, the demand of the party for substantively helping subordinates represents the most superior work method, the mass guidance method of the party fighting revolution, which makes it possible to turn all members of society into revolutionary soldiers forever loyal to the great leader and the party, to make them thoroughly carry through the teachings of the leader and the embodiment, the policies of the party, to improve and perfect the work method and attitude of functionaries to meet the demands of the developing realities.

Tightly grasping and thoroughly embodying this work method is where the guarantee for successfully fulfilling the revolutionary tasks before us is, where the genuine road to dynamically hastening revolution and construction lies.

At present our party and people are carrying out the heavy yet glorious task to positively hasten the chuche-ization, modernization, and scientization of the people's economy, energetically launching the battle of the second year of the magnificent new long term plan plaid down by the great leader Comrade Kim Il-song, to maximally increase production effectively utilizing the economic foundations already laid, and to epochally improve the standard of living for the people.

An important question arising in successfully carrying out this glorious and rewarding task is for all functionaries to thoroughly embody the revolutionary work method of going down to the base level and sowing and reaping with their own hands.

In particular, arising before the functionaries of executive organs such as county party, is the real and immediate demand that they must go down all the time to production units, i.e., cooperative farms, factories, and enterprises; must personally observe and grasp the state of work as they work together with base-level functionaries; must take timely action to have solved questions as they arise; must responsibly help their work.

Therefore, all of the functionaries of base-level executive units must go down to the production sites where practical activities are under way; must personally observe and grasp the state of affairs as they work together with the base-level functionaries; must responsibly help their work.

Important in embodying the work method of helping subordinates is making the going down to the base level of party functionaries systematized.

The great leader Comrade Kim Il-song taught as follows:

"Party functionaries must go down all the time to the base level where party members and working people are, must explain and propagandize the lines and policies of our party among them, and finding out if the lines and policies of the party are being properly executed, must teach and help base-level functionaries, setting the examples of standards by their own actions." ("Kim Il-song Selected Works," Vol 7, p 92)

Making going down to the base level systematized is a precondition arising in helping the work of base-level units and teaching them, and is a guarantee for insuring the systematic character of guidance.

Without making going down to the base level systematized, it is impossible to regularly observe, grasp, and guide the work of base-level party organizations and functionaries nor is it possible to systematically help their work.

Only by making going down to the base level normalized and systematized is it possible for all functionaries, as they go down to the production sites and work, to regularly grasp and control the work of base-level functionaries, to give scientific and concrete guidance on the basis of having comprehensively observed and grasped the state of affairs, and to substantively help and teach their work.

An important question arising in making going down to the base level systematized is that the functionaries of organs at a higher level such as city and county thoroughly observe the revolutionary work principle whereby they go down to the base level for a specific period of time, conduct organizational political work, come back, rearm themselves, revamp their organizational plans, and then go back to the base level.

No matter how good the established work system and method for going down to the base level, if it is not in fact systematized, it renders it impossible to comprehensively observe and grasp the state of work at the base level and to show its effectiveness in guidance and help work.

Our party functionaries must make the work systematized to go down to the base level for a specific period of time, gain conclusive ideas about the deployed work, come back, rearm themselves, revamp their operational plans, go back to the base level. Only then can they bring their work of guiding the base level to good fruition.

Therefore, party organizations, concretely analyzing and summing up the experience gained in having gone down to the base level and worked, and incisively drawing on the experience and learning their lesson, must formulate appropriate countermeasures and positively insure the conditions necessary for going down to the base level to work.

If the guidance functionaries allow themselves to get involved in time-consuming conferences and paper shuffling, then they cannot make it to frequently go down to the base level and render substantive help. Therefore, functionaries must not allow themselves to get involved in complicated paper shuffling but in accordance with the demands of the system for going down to the base level, must boldly, positively go in among the masses, teach them, and energetically organize and mobilize them in carrying through the policies of the party.

In order to substantively conduct the work of guiding the base level, it is important to thoroughly plan and organize advance preparations aimed at improving the standards of the functionaries.

The great leader Comrade Kim Il-song taught as follows:

"No matter how much the work system is rectified, it is of no use if the guidance standards of the functionaries are not equal to it."
("Kim Il-song Selected Works," Vol 3, 2d impression, p 233)

Improving the standards of party functionaries is a basic condition for bringing guidance up to meet the constantly arising new tasks and rapidly developing realistic demands, and for bringing about a new turnaround in work method and work trait.

No matter how much functionaries subjectively wish to be faithful to the party, as long as their standards are low, even if they went in among the masses, they could not keep their guidance abreast with the developing realities and cannot avoid subjectivism, formalism in their guidance.

If functionaries have low political job performance standards and lack abilities, they cannot ably persuade the masses and correctly organize

and mobilize them, in which event they will inevitably be working by the administrative method and in the end, will be unable to energetically lead the masses in carrying through the policies of the party.

Only if party functionaries possess high political job performance qualifications, can they, in accordance with the demands of the Anti-Japanese Guerrillas style work method, go in deep among the masses and ably launch organizational political work to suit the concrete conditions and the specific state of affairs, and creatively, substantively solve all questions.

The realities show that improving the standards of functionaries is precisely an indispensable requirement in going down to the base level and giving live guidance.

Therefore, party functionaries first of all must deeply study and grasp the teachings of the great leader relative to the units concerned, to the questions concerned, and the embodiment, the lines and policies of the party. Only then can they confidently guide the base level in the correct direction toward the clearly defined goal.

At the same time, they must deeply study the direction and way they will be performing work at the base level and work out a concrete methodology for the fulfillment, and must concretely study all questions ranging from the organization of work and life while at the base level to work method and attitude. And after coming back from the base level, they must without fail review the work they have done at the base level, and for the work they will be doing going back to the base level, must concretely formulate an operational plan to suit the specific conditions.

Only if, thus ceaselessly rearming themselves and revamping operational plans, functionaries thoroughly arm themselves with the teachings of the great leader and the policies of the party, make thorough preparations, and then go down to the base level, can they precisely analyze and determine the questions arising at the base level and correctly teach and help the base-level functionaries and the masses without the slightest tilting.

One of the important questions arising in guiding the base level is thoroughly overcoming the "junker style" guidance and directly going into the realities where production struggle is energetically under way.

Going deep into the realities where the masses live and work is one of the principled demands which party functionaries must hold as an iron rule in guiding the base level.

The great leader Comrade Kim Il-song taught as follows:

"Going in among the masses and penetrating the realities must be turned into an iron rule for all of our work. This is one of the most important traits which people doing work with a revolutionary method must possess." ("Kim Il-song Selected Works," Vol 3, 2d impression, p 267)

Without going in deep among the masses it is impossible to precisely understand the specific state of affairs at the base level and formulate correct measures, nor is it possible to substantively help the base level.

Party work is conducted not in the office but in the realities where the masses go into action. Accordingly, away from the realities it is impossible to speak about party work; and away from the work of awakening the masses and setting them in motion, the action of party functionaries is unthinkable.

Therefore, if party functionaries are to have the work trait of substantively helping the base level, they must go down to the base level and deeply penetrate the masses.

Only by going in among the masses is it possible not only to observe and grasp the extent of the ideopolitical preparedness of the masses in carrying through the teachings of the great leader and the embodiment, the policies of the party and what are the achievements and experience scored and what are the deficiencies that have surfaced in the process, but also to precisely seek out the measures and ways for the solution to the pending questions. No matter how frequently functionaries go down to the base level, if they do not go in among the masses but sit in the office of the base-level functionaries, call people to the office or perfunctorily go around this or that place and listen to a few functionaries whom they meet all the time, and then come back, they can never precisely observe and grasp the realities.

Inasmuch as the ultimate objective of going in among the masses lies in concretely finding out the state of affairs at the base level and giving guidance to suit it, in substantively helping the work of the base-level functionaries, party functionaries, when going down to the base level, must completely immerse themselves among the masses, work becoming one with them, and energetically launch organizational political work and guidance and help work.

If each of them were to insist on demanding various data or statistics from base-level functionaries, on ordering people to report to them and to do their biddings, then they would be unable to correctly embody the demands of the work method for going down to the base level and rendering help.

In which event, they would be imposing on the base-level functionaries rather than helping them, and thus tormented, even the base-level functionaries would be unable to go in among the masses. This, in the end, would make the work go wrong and would result in putting the brakes on the forward movement.

Party functionaries must go down to the base level and, personally launching organizational political work instead of merely making demands on the functionaries of the base unit concerned, must commendably help them and take timely action to find out and solve pending questions.

When party functionaries of a higher level go down to the base level and find some statistics or data to be necessary, they must personally make them, and if they have people to see or points to confirm, then they must personally go to the place where they are and see them for the necessary confirmation.

In the name of helping the base-level functionaries, they must not take over their work and order them around but working in concert with them, must push them so that they may work with their own strength. Thus they must sincerely teach the base-level functionaries, make them see things with their own eyes, and help them to the utmost so that they may properly perform their role and fully discharge their responsibilities.

Important in embodying the method of substantively helping subordinates is for the responsible functionaries of party committees to set standards by their own actions.

For the responsible functionaries to personally set the examples of helping subordinates exerts immense influence on functionaries, encourages them, and is of great import in enhancing the sense of responsibility and role of base-level functionaries.

Only if the responsible functionaries go down to the field and help the base-level functionaries, can they view questions with a highly policy-oriented eye and substantively help the subordinates. Again, only then is it possible for the functionaries, reviewing the work they have done at the base level and precisely grasping the state of affairs at the base level, to deepen guidance to suit it. Moreover, practical examples set by the responsible functionaries in helping subordinates are of great import in straightening out the work method and attitude of base-level functionaries. When guidance functionaries of higher-level organs substantively help subordinates, the base-level functionaries will come to learn from the example and follow it.

Therefore, the guidance functionaries not only must take subordinate functionaries along down to the base level, work, and help them but also must personally observe how the subordinate functionaries go into

the realities and work, guide and control them, and teach and lead them by practical examples.

In particular, creating a model at one unit and generalizing it is a powerful work method which makes it possible to help the base-level functionaries and teach their work and quickly uplift the overall work of all units.

Only if the work of going down to the base level, of setting an example, and of generalizing it is commendably conducted, is it possible to indoctrinate and teach the base-level functionaries through practical examples and to take timely action to precisely solve questions pending at many units. This is a good method whereby the responsible functionaries with practical struggle teach them the work trait and methodology of carrying through the policies of the party and, making them see the example with their own eyes, energetically organize and mobilize them.

Therefore, the guidance functionaries must go down to the base level, precisely select a model unit-to-be, and substantively create a model, and commendably conduct organizational work aimed at generalizing it.

Experience shows that when the guidance functionaries thoroughly embody in their practical activities the demands of the party for going down to the base level and rendering substantive help, an even greater turnaround occurs in party work, and economic tasks, too, can be performed even better.

Our party functionaries, by ceaselessly improving the work method of going down to the base level and rendering substantive help, shall enhance one grade higher the combat might and leadership role of the party and brilliantly carry out the guidelines the party lays down.

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**STRENGTHENING PARTYWIDE GUIDANCE OF WORKERS ORGANIZATIONS IS AN
IMPORTANT DEMAND OF PARTY ACTIVITY**

Pyongyang KULLOJA in Korean No 6, Jun 79 pp 29-34

[Article by Paek Sang-su]

[Text] It is the 15th anniversary year since the great leader Comrade Kim Il-song published his immortal classical work "On Improving and Strengthening the Task of Workers Organizations."

In this classical work of his, based on his profound analysis of the changed realities after the establishment of the socialist system, the great leader enunciated the need to revamp the composition of workers organizations and enhance their functions and roles to suit the changed realities.

This work of the great leader's is a historic document of great import in strengthening the party, General Staff of the revolution and dyeing the whole society one color with the chuche ideology to meet the demands of the developing revolution, and is a programmatic compass which must be tightly grasped at all times in the construction of chuche-oriented workers organizations, in the strengthening by party organizations of their work with workers organizations.

In step with party organizations at all levels throughout the nation loyally upholding the unique thought and guideline enunciated by the great leader regarding the construction of workers organizations, our Hyesan City Party Committee, too, has turned all workers organizations within the city into vibrantly moving, militant organizations by tightly grasping its work with workers organizations as an important part of party work; and they are now admirably performing their functions and roles as auxiliary organs of the party.

Among the working people within the city the unitary ideology system of the party has been firmly established and with the process of

revolutionization and working classization expedited, their political fervor and revolutionary consciousness are becoming extraordinarily heightened.

Today the difficult and enormous revolutionary tasks before our party and people call for further strengthening more than at any time the partywide guidance of workers organizations along with enhancing the combat might of the party. Grasping work with workers organizations as an important part of party work, party activity, we must keep ceaselessly strengthening the partywide guidance of them.

For the party of the working class to strengthen the partywide guidance of workers organizations is an important demand of party activity and is one of the basic matters which makes it possible to successfully push ahead with revolution and construction.

Only by grasping its work with workers organizations as an important part of party work and party construction and by strengthening its guidance of them can the party of the working class enhance its combat might.

Workers organizations are outer organizations of the party having the broad nonparty-member masses among their ranks and are the transmission belt linking the party and the masses. By indoctrinating and remolding the broad masses and solidly uniting them around the party, workers organizations resolutely protect and defend the party and positively serve in enhancing the combat might of the party. Also, bringing up core elements from among their members, workers organizations ceaselessly augment the party ranks and build up reserve functionaries for the party and the state.

The functions and roles of workers organizations can be enhanced only under the guidance of the party, vanguard of the class, General Staff of the revolution; and the party, only if it has auxiliary organs such as workers organizations, can receive positive support and protection.

As the great leader taught, only if a peach properly grows to its potential tastiness, can the seed inside mature well, properly protected; and by the same token, only if workers organizations commendably work, can they solidly unite the masses around the party and turn the party into an energetic one.

Strengthening the partywide guidance of workers organizations first of all constitutes an important guarantee for solidly uniting the broad masses around the party and strengthening the revolutionary forces and for consolidating the mass base of the party.

The great leader Comrade Kim Il-song taught as follows:

"Victory or defeat of the revolution depends, in the final analysis, on who wins over more of the masses, and every party activity must be aimed at uniting the masses and at drawing the masses into the revolution." ("Kim Il-song Selected Works," Vol 3, 2d impression, p 164)

Solidly organizing revolutionary forces is a basic condition for victory of the revolution. Revolution is a task for the sake of the masses of people, a task to make it possible for many people to enjoy an independent, creative life.

Accordingly, the party cannot fight revolution all by itself; and only if many people, becoming conscious and organized, positively participate in the revolution, can victory be scored.

As the great chuche ideology teaches, the master of revolution and construction is the masses of people, and the strength to propel revolution and construction also resides in the masses of people.

Even though the working masses including the working class are the master of revolution and construction, unless they become conscious and organized, they cannot play a big role in the revolutionary struggle nor can they become the genuine shaper of a new history. The masses, only when armed with a high ideological consciousness and united as one revolutionary force, can begin to show their genuine might and participate in revolution and construction in a manner befitting the master.

Why the partywide guidance of workers organizations has to be strengthened precisely reflects such demand of the revolutionary struggle for making the broad working masses conscious and organized.

Strengthening the partywide guidance of workers organizations and solidly organizing the revolutionary forces also constitutes an important guarantee for consolidating the mass base of the party and enhancing the combat might and leadership power of the party.

The masses of people are the basic framework for the revolutionary party construction of the working class, and kindred ties with the masses of people are a source of the invincible strength of the party.

Just as fish cannot live without water, the party cannot become a genuine revolutionary organization without kindred ties with the broad masses of people. Again, away from the masses of people, the party cannot expand and strengthen its ranks, cannot preserve itself against enemy sabotage machinations, and in the end, could endanger its very existence as an organized force.

Precisely this being so, if the party is to become a solid revolutionary party, an energetic, militant, invincible party, then it must of necessity

have a mass base and, strengthening its work with workers organizations, the transmission belt, must solidly unite the broad nonparty-member masses around itself.

If the party of the working class fails to have workers organizations having the broad masses in their membership or to properly conduct work with the masses through workers organizations, then the party will end up being like a skeletal man without muscles. In which event the party will be able neither to satisfactorily solve the question of mass guidance nor to correctly perform its role as General Staff of the revolution.

If the party were to fight revolution all by itself without mobilizing the workers organizations, then it would be tantamount, in fact, to giving up its leadership functions for the masses.

The party of the working class, only if it correctly organizes and mobilizes workers organizations, can solidly unite the broad masses around itself and vibrantly set them in motion as one, and strengthen its combat might and realize in width, in depth its leadership for the masses of people.

Strengthening the partywide guidance of workers organizations also represents a real and immediate demand of our developing revolution in which the task of conversion of the whole society to the chuche ideology faces us up front.

Today our party, laying down the militant program for dyeing the whole society one color with the great leader's revolutionary thought, the chuche ideology, holds the struggle for the realization as an important part of the content of party activity.

The task to dye the whole society one color with the great leader's revolutionary thought--this is a lofty task to remake nature, society, and social beings in accordance with the demands of the leader's revolutionary thought and realize the bright future of mankind, the communist society.

A priority question in attaining this historic cause is remolding people's thought the communist way. Decisive in remaking nature and society is the ideological consciousness of people, the master. Remolding people's ideological consciousness is where the decisive guarantee for the task of remaking all aspects of social life such as the economic and cultural aspects in accordance with the demands of the chuche ideology is.

Ultimately, the task of dyeing the whole society one color with the chuche ideology is a political task to bring up all members of society as chuche-oriented revolutionaries forever loyal to the great leader's

revolutionary cause. If this glorious task is to be successfully carried out, it is essential to conduct ideological indoctrination work steadfastly with perseverance to suit the characteristics of people, the target of the work, which are different from one another, and strive to draw all working people into organizations and temper and indoctrinate them on a daily routine basis.

The work of ideologically indoctrinating working people cannot be undertaken by the party all by itself. The party must help and lead workers organizations so that the workers organizations, which, drawing into their membership the nonparty-member masses by occupation, by sex, by stratum, guide their organizational life, may launch ideological indoctrination work in diverse forms to suit the characteristics of the different strata. When partywide guidance is strengthened so that the workers organizations may correctly perform their functions and roles as ideological indoctrination organizations, it will be possible to admirably carry out the task of revolutionarily remaking all members of society and uniting them around the party. Again, only then will it be possible to energetically push ahead with the task of remaking all aspects of social life such as the economic and cultural aspects as well in accordance with the demands of the great leader's revolutionary thought.

Thus, strengthening the partywide guidance of workers organizations is an important demand of the activity of our party struggling to dye the whole society one color with the great leader's revolutionary thought.

Strengthening the partywide guidance of workers organizations also arises as a very real and immediate question in hastening socialist economic construction aimed at more immediately fulfilling this year's plan and at occupying ahead of schedule the towering targets of the new long term plan.

Members of workers organizations are posted in all branches, at all units, at all outposts of the people's economy such as the extractive industry, machine industry, and transport. When the workers organizations commendably conduct work with their members and make them devotedly work with boundless loyalty to the great leader and the party, it is possible to even more energetically push socialist economic construction.

When all members of workers organizations with a high political awareness and revolutionary fervor fulfill and overfulfill their assigned production quotas, it will become possible to hasten socialist economic construction by that much.

The question of whether or not members of workers organizations with an awareness and a sense of responsibility befitting the master of

the revolution can commendably work at their outposts significantly depends on the role of the workers organizations; and the question of enhancing the role of workers organizations in socialist economic construction is related to how party organizations plan and organize guidance of the workers organizations. Accordingly, strengthening the partywide guidance of workers organizations also arises as a real and immediate demand today in energetically pushing ahead with socialist economic construction tasks at hand.

Truly, strengthening the partywide guidance of workers organizations arises as a very important question which all party organizations must tightly grasp at all times in party work and mass guidance.

The great leader Comrade Kim Il-song explicitly enunciated the important tasks that must be tightly grasped in the partywide guidance of workers organizations and comprehensively set forth ways for the realization.

Important in the partywide guidance of workers organizations is making the workers organizations thoroughly establish the unitary ideology system of the party among their members and strengthen the task of revolutionizing and working classizing them.

The great leader Comrade Kim Il-song taught as follows:

"Along with thoroughly establishing the unitary ideology system of the party among working people and strengthening their collective life, politico-organizational life, we must energetically push ahead with the task of working classizing and revolutionizing the whole society, strengthening communist indoctrination such as indoctrination in the revolutionary tradition." ("Kim Il-song Selected Works," Vol 5, 2d impression, p 57)

For the workers organizations which have the broad masses in their membership to thoroughly arm their members with the unitary ideology of the party and bring them up, revolutionizing and working classizing them, as chuche-oriented communist revolutionaries forever loyal to the great leader is a firm guarantee for the victory of the glorious chuche revolutionary cause.

Party organizations must lead and help the workers organizations so that they may thoroughly establish the unitary ideology system of the party among their members and energetically launch ideological indoctrination work, tightly grasping it as the main line to revolutionize and working classize their members.

The work of ideologically indoctrinating working people is a creative task with targets, people with different preparedness levels and

standards fulfilling different revolutionary tasks in different environments. Moreover, ideological indoctrination work by workers organizations is a task with targets, the masses of all strata from young juveniles to older members with different standards, different occupations, different abilities.

Therefore, party organizations must lead the workers organizations so that, eliminating formalism in their ideological work, they may push ahead, with perseverance, with the work to suit the specific characteristics of the targets to make the lines and policies of the party reach the ears of the masses well and good by popularizing the contents and by employing various forms and methods such as the method of making their members read books, the method of holding meetings to announce their papers, the method of disseminating songs and mass dances, lecture meetings, study meetings, and talks. In this way the workers organizations must make the great leader's revolutionary thought every bit assimilated into the flesh and bone of all of their members.

Strengthening organizational life among the members of workers organizations constitutes an important way of establishing the unitary ideology system of the party and of revolutionizing and working classing them.

Organizational life of the workers organizations, organically combining ideological training, ideological struggle, and revolutionary practice, enables the members to enhance their ideological training and organizational sense.

The members through organizational life come to thoroughly arm themselves with the great leader's revolutionary thought, the immortal chuche ideology, and to acquire the lofty features and high qualifications which the great leader's revolutionary soldiers must possess.

The revolutionary organizational spirit, a most important stamp of the communists, and collectivism, another basic characteristic of the working class, are all nurtured in the course of organizational life.

Accordingly, leading and helping members of the workers organizations to commendably live their organizational life is one of the important tasks which party organizations must grasp in the guidance of workers organizations.

All party organizations must strengthen partywide guidance so that members of the workers organizations, deeply engraving in their hearts the high pride of being members of the organization, may faithfully live their organizational life in accordance with the new revolutionary organizational life system laid down by the Party Center.

An important question arising in the partywide guidance of workers organizations is also making them enhance their spirit of self-dependence.

The great leader Comrade Kim Il-song taught as follows:

"An important task arising in the party's guidance of workers organizations is enhancing their self-dependence so that they may actively organize and conduct their work. ... Party organizations, establishing a correct viewpoint toward workers organizations among functionaries, must positively set workers organizations in motion in work with the masses and boldly entrust tasks to them. (Ibid., p 519)

As the great leader taught, the essential nature of the partywide guidance of workers organizations lies through and through in helping the workers organizations commendably perform their work with self-dependence and initiative, based on the lines and policies of the party.

If party organizations were to take over the work of workers organizations, the sense of responsibility and initiative of the workers organizations would weaken, ultimately resulting in their inability to commendably perform their work with the masses. For party organizations to help workers organizations perform their work with self-dependence and initiative is a basic guarantee for enhancing the role of workers organizations.

Therefore, party organizations must pay partywide attention at all times to helping and leading the workers organizations to perform their work with self-dependence and initiative, based on the teachings of the great leader and the embodiment, the policies of the party.

Establishing a correct viewpoint toward the workers organizations among party functionaries is of great import in enhancing the self-dependent activities of workers organizations. Only if party functionaries hold a correct viewpoint toward workers organizations, can they positively set the workers organizations in motion in their work with the masses and boldly entrust tasks to them and accordingly, enhance the self-dependence of the workers organizations.

By making party functionaries deeply study the various works and teachings of the great leader laid down relative to workers organizations and by making them clearly understand the mutual relationship between the party and workers organizations within the dictatorship of the proletariat and the position and role of workers organizations, party organizations must make party functionaries correctly understand that strengthening the workers organizations is none other than strengthening the party. In this way they must thoroughly establish among party functionaries the attitude of leading the workers organizations to

perform their work with self-dependence by drawing the functionaries of workers organizations into work with the masses and positively helping them.

Properly insuring the working conditions for workers organizations and precisely laying down the direction of their work and the way of carrying out their revolutionary tasks at hand arises as one of the important demands in enhancing the self-dependence of the workers organizations and realizing the partywide guidance of them.

Party organizations must explicitly set forth for the workers organizations, to suit their characteristics, the direction and way of their work to carry through the teachings of the great leader and the embodiment, the policies of the party, laid down for each period, and based thereon, must insure the necessary working conditions so that the workers organizations may self-dependently and actively launch their work. In this way they must make it possible for all of the workers organizations under the guidance of party organizations to focus their work on realizing the one objective of carrying through the teachings of the great leader and the guidelines of the party.

It is also important that party organizations precisely grasp the work of workers organizations and take timely action to sum it up.

Only if party organizations grasp and guide the activities of workers organizations at all times, is it possible for the workers organizations to correctly move as intended by the party and correctly carry through, mobilizing the masses, the teachings of the great leader and the embodiment, the policies of the party, laid down for each period.

Grasping at all times the progress in ideological indoctrination work, the progress in the guidance of organizational life, the progress in the operation of committees, the work system and work method, and the like at workers organizations, party organizations must exercise guidance so that the workers organizations may correctly conduct their activities.

Another important demand arising in the partywide guidance of workers organizations is that party organizations must make the workers organizations ceaselessly expand their nuclear ranks and solidly organize their cadre ranks, the basic core of the workers organizations.

Solidly organizing the nuclear ranks is the basic key to strengthening the workers organizations, and is a basic guarantee which makes it possible for the workers organizations to enhance their self-dependence and initiative and positively organize and launch their work with the masses.

Only if the nuclear ranks are solidly organized, is it possible to further strengthen the workers organizations organizationally and ideologically and enhance their combat might as well and, thoroughly embodying the traditional revolutionary work method of our party which indoctrinates, remolds, and moves one to do the same for ten, ten to do the same for a hundred, a hundred to do the same for a thousand, and so on, to bring up the broad masses as revolutionary soldiers forever loyal to the great leader.

Party organizations must lead the workers organizations so that they may solidly organize their cadre ranks, nuclear ranks, with members boundlessly loyal to the great leader, and ceaselessly enhance their role.

To energetically push ahead with socialist economic construction, organizing and mobilizing the nonparty-member masses is one of the primary tasks of the workers organizations, an important demand of the partywide guidance of workers organizations.

Socialist economic construction is the sacred task of solving the questions which are the object of the intent and wish of the great leader, and is a very important task to further enhance the loyalty of our people to the great leader by providing a more independent and creative life for our people and to hasten fatherland reunification and the nationwide victory of our revolution.

Accordingly, to energetically hasten the task of socialist economic construction, organizing and mobilizing the nonparty-member masses in carrying through the economic policies of the party, is an important revolutionary task facing the workers organizations, political organizations struggling to brilliantly realize the revolutionary thought of the great leader, and is a basic demand of the partywide guidance of workers organizations.

By straightening out the failures of some functionaries of the workers organizations--the failure to closely combine the organizational work and ideological work of the workers organizations with the struggle for socialist economic construction in the mistaken belief that economic work is a task conducted by administrative economic organs alone; and the erroneous tilting of workers organizations that they fail to pay due attention to economic work--we must strive to see to it that the success in the work of workers organizations be manifested in the actual work achievements in indoctrinating and remolding the nonparty-member masses and at the same time, in economic work.

Experience shows that when workers organizations under the guidance of party organizations pay due attention to carrying through the economic policies of the party and energetically organize and mobilize the

nonparty-member masses, it is possible to admirably carry out any revolutionary task, however difficult.

All party organizations must further strengthen partywide guidance so that the workers organizations may deepen their organizational and ideological work and at the same time, make their members unanimously launch into the struggle, with an attitude befitting the master of the revolution, to occupy ahead of schedule all the heights of the second Seven-Year Plan.

The thought and theory which the great leader Comrade Kim Il-song, embodying the immortal chuche ideology, has laid down for the party to strengthen work with workers organizations, are a guiding compass that has illuminated the most precise road to solidly uniting the masses around the party to meet the demands of the developing revolution, to heightening their consciousness, to quickly expediting the revolutionary struggle and construction tasks.

By moving forward tightly grasping it as an important part of party work, party activity, to strengthen the partywide guidance of workers organizations in the future as in the past, we must energetically hasten the historic cause for converting the whole society to the chuche ideology.

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**AN IMMORTAL CANVAS THAT HAS ILLUMINATED THE ROAD TO NATIONAL SOVEREIGNTY,
TRUTH OF THE REVOLUTIONARY STRUGGLE**

Pyongyang KULLOJA in Korean No 6, Jun 79 pp 35-43

[Article by the Central Committee of the Federation of Literary and Art Unions of Korea: "On Revolutionary Film 'An Chung-kun Shoots Hirobumi Ito'"]

[Text] Revolutionary film "An Chung-kun Shoots Hirobumi Ito," a production of the Paektusan Creative Work Team and Korean Feature Film Studio under the guidance of the party, is having a daily growing response among the broad working people.

At present the entire party members and working people are wrapped up in a great gratitude and joy for seeing once again in film version today after some 50 years the revolutionary drama "An Chung-kun Shoots Hirobumi Ito," an immortal classical masterpiece first staged in the early days of the anti-Japanese revolutionary struggle organized and led by the great leader Comrade Kim Il-song.

What makes the immortal classical masterpiece "An Chung-kun Shoots Hirobumi Ito" an energetic textbook on the revolutionary struggle that even more dynamically captures the hearts of the audience with its daily growing power even now after half a century since it was first staged and indoctrinates them with the lesson of history is that the work illuminates on a flawless ideartistic plane the genuine road to national liberation, class liberation.

Revolutionary film "An Chung-kun Shoots Hirobumi Ito," as it shows with a touch of realism the genre of the historical era from the end of the 19th century to the beginning of the 20th century, arms people with the truth that revolution cannot be fought by the method of personal revenge or terrorism but that revolution can triumph only by the united struggle of people receiving the leadership of an outstanding leader.

The sociopolitical question this film elucidates is not related to the destiny of any one individual alone but is a basic question related to the destiny of a nation, the destiny of a country. Accordingly, the question raised by this film is related to the strategy and tactics and struggle method which must be tightly held in the revolutionary struggle and as such, will continue to hold immense import today and tomorrow, as long as imperialism and dominationism remain in this world.

An important ideartistic success scored by revolutionary film "An Chung-kun Shoots Hirobumi Ito" lies first of all in that the film, through the portrayal of the hot-blooded youth An Chung-kun and patriotic people, profoundly elucidates the truth of history that it is the law of nature there will be the revolutionary struggle of the people as long as there is the aggression of the imperialists, and teaches the people the correct road to national liberation, class liberation.

The great leader Comrade Kim Il-song taught as follows:

"It is the law of nature that as long as there are the imperialists, there will be imperialist exploitation and oppression, aggression and intervention and that as long as there are imperialist exploitation and oppression, aggression and intervention, there will arise the revolutionary struggle of the people against them." ("Answers to Questions Posed by Foreign Journalists," Vol 2, pp 7-8)

As long as there are imperialist exploitation and oppression, aggression and intervention, the revolutionary struggle of the people against them is inevitable. No nation tolerates itself to be enslaved to others or its country's dignity to be trampled. Only a nation with independent stand and attitude can achieve genuine independence and prosperity. So it is that each nation struggles to the end, whatever the price, against the aggression of the imperialists to live freely, not enslaved to others.

As the film shows, emerging victorious from the Sino-Japanese War and Russo-Japanese War getting a ride on the coattails of the British and American imperialists, Japanese imperialism embarked on the road of more blatantly perpetrating its aggression machinations against our country. Highly incensed, the contemporary leaders and people vigorously launched into an all-nation struggle against the Japanese imperialist aggressors, their sworn enemy. As the mortifying "Korean-Japanese Protocol" was followed by the forcible signing of "Five-Article Agreement of 1905," every one of the whole country, man and woman, young and old, wept and patriotic leaders committed suicide, disemboweling themselves or taking poison.

Hirobumi Ito, the mastermind of aggression against Korea, crawled into Seoul as "Resident-General" and took a grip on Korea's economic jugular with a 10 million won loan. No sooner had he done this than the leaders

and people launched into the "national debt repayment movement," and when the Korean Army was forcibly disbanded, the troops burning with patriotism launched into their loyalist struggle. Amid this awesome stream of history An Chung-kun, a patriotic youth fighting for national independence, boldly launched the struggle to shoot to death Hirobumi Ito, the sworn enemy of the Korean people.

The film, through the portrayal of all these resourceful features of the patriotic people including the leading character, energetically stresses the truth of the revolutionary struggle that the people of countries subjected to imperialist exploitation and oppression, aggression and intervention, must necessarily fight against the imperialists, instead of becoming slaves to the imperialists, taking the status lying down.

Revolutionary film "An Chung-kun Shoots Hirobumi Ito" not only shows that as long as there are imperialist exploitation and oppression, aggression and intervention, the revolutionary struggle of the people is inevitable but also profoundly enunciates the lesson of history stemming from the revolutionary struggle.

As the film shows, An Chung-kun, in the beginning working together with his contemporary leaders in opposing the Japanese imperialist aggression against Korea, conducted the task, as a school teacher, of indoctrinating the youth in anti-imperialist patriotism and also jumped into the "national debt repayment movement," claiming that it would be possible to restore national sovereignty only if the 10 million won debt was repaid. And maintaining contact with fellow patriot Yi Chun, An Chung-kun also counted on his activities.

Patriot Yi Chun, still a victim to illusions about Western European powers, fought trying to take part in the "World Peace Conference" [in the Hague, the Netherlands], proclaim the humiliating "Five-Article Agreement of 1905" null and void and cry for national sovereignty but to no avail and put an end to his own life by disembowelment in a foreign land.

An Chung-kun's expectations on Western European powers were futile ones without substance.

As the loyalist struggle was briskly launched following the dissolution forced upon the Korean Army by Japanese imperialism in 1907, An Chung-kun went to an area in the Far East far away from his native place where he left his parents, wife and children behind, and participated in the loyalist struggle but even with this, he could not realize his original plan.

The loyalist unit is wiped out by a surprise attack of the Japanese imperialist aggressive army, and An Chung-kun, holding in his arms patriotic youth Myong-kuk who fell in the battle.

As all the movements and struggles to achieve independence for the fatherland come to naught, An Chung-kun thinks it will be possible to save the destiny of the country and the nation by shooting to death Hirobumi Ito, the mastermind of aggression. Thus he delivers bullet of revenge to Hirobumi Ito, head of the Japanese imperialist aggressors, at the Harbin Railway Station, and stamping on the scoundrel's dead body, shouts at the top of his lungs "Long Live Korea." But even by shooting to death the mastermind of aggression, An Chung-kun fails to realize the lofty will for the restoration of national sovereignty. What then is the reason, indeed?

Through the portrayal of An Chung-kun who dies on the gallows without ever being able to restore national sovereignty, the film gives a profound answer to this question raised by the times and the masses of people.

The great leader Comrade Kim Il-song, in a speech preceding the performance of revolutionary drama "An Chung-kun Shoots Hirobumi Ito" some 50 years ago, said to the following effect:

... now you are about to see in this drama the scene in which An Chung-kun shoots Hirobumi Ito. This is the revenge of the people who are deprived of their fatherland on the criminal aggressor who has robbed them of their fatherland. But An Chung-kun falls a victim to the dark tentacles of the robbers. Today the Japanese imperialist aggressors are arresting, torturing, and massacring many of our Korean patriots. How unbearable! ... Let those who love the country unite as one! An Chung-kun is no more because he was alone but if all of us unite, our strength will be strong. Hirobumi Ito is dead but the aggressors still remain. We must by all means drive out the hordes of robbers from the territory of the fatherland. To this end, we must unite. ... [end paraphrase]

In this teaching of the great leader's is explicitly enunciated the ideological core of the immortal classical masterpiece "An Chung-kun Shoots Hirobumi Ito."

What constitutes the ideological core of this work is that the struggle for national independence and social liberation cannot be achieved by the strength of any one individual alone or by the method of individual terrorism but that it can triumph only when the broad masses of people struggle united under the sagacious leadership of a leader who lays down the correct guidance theory and scientific strategy and tactics.

No revolutionary struggle, no construction tasks are thinkable away from the masses of people; no victory is possible without organizing and mobilizing the united strength of the masses of people.

An Chung-kun gave his life to cut down Hirobumi Ito, the mastermind of aggression, but nothing was accomplished in the way of solving the question. For he fought it alone.

By means of individual terrorism it would be possible to kill a couple of aggressors like Hirobumi Ito but not [all] the aggressors nor would it be possible to defend national sovereignty. For even after the death of a Hirobumi Ito the aggressors would still be remaining.

In order to check and frustrate imperialist aggression and restore national sovereignty, it will not do to deal with any one leader of the aggressors but it is imperative to strike and beat back every one of the aggressors with the united strength of the masses of people.

Through the portrayal of An Chung-kun groping for a genuine road to struggle, the work teaches a lesson of blood that no matter how high one's anti-Japanese patriotic thought, when one is unable to find a correct way of struggle, failing to receive the leadership of an outstanding leader, one cannot escape failure in struggle.

In particular, through the portrayal of An Chung-kun's profile in earnest wish for the emergence of a great leader to save the destiny of the country and the nation as the last moment of his life draws near at the end of his journey of struggle laden with sufferings, the work even more energetically stresses the importance of the role the leader plays in the revolutionary struggle.

As he is absorbed in deep thinking, reviewing his life, before the execution, An Chung-kun says:

"... where was that illustrious person, that hero who would have correctly led me? How I wish to meet that peerless great man who would save our trampled, mistreated nation, our nation with five thousand years of history behind it, to take its rightful place in the world! ... Ah, when will that hero appear? ... "

Not only was this an earnest aspiration springing from the patriotic heart of An Chung-kun as he reviewed his life of struggle to save the destiny of the country, shifting his fighting arena from place to place; this was indeed the unanimous, earnest wish and aim of our people deprived of their country.

Because of a lack of a correct guidance theory, scientific strategy and tactics, and an outstanding leader, every anti-Japanese national liberation struggle from the nationwide Peasants' War of 1894 until the anti-Japanese revolutionary struggle failed.

As the history of the struggle to liberate mankind proves, no revolutionary movement of the masses of people was able to win victory when it was not

led by a sagacious political leader correctly organizing and leading the struggle.

None but an outstanding leader, who knows better than anyone else the law of the course of history and the urgent demands of the times, the mutual relations of class forces and the environment in which the revolutionary struggle will get under way and the way of fighting revolution, and who most thoroughly champions the interests of the masses of people and looks farther into the future than anyone else of the class, can awaken the masses and unite them as an organized force and lead the revolutionary movement to victory.

Revolutionary film "An Chung-kun Shoots Hirobumi Ito," by showing in its concluding part with a lingering effect the aspiration of the 20 million fellow countrymen thirsting for the emergence of a great leader and the aims of the times through An Chung-kun's struggle filled with twists and turns and lesson of blood, foretells the arrival of a new era for the national liberation struggle. Precisely herein lies the philosophical profundity of this film.

This earnest wish of hot-blooded youth An Chung-kun was reserved for fulfillment by the peerless patriot, the national hero, the ever victorious iron commander, the great leader Comrade Kim Il-song as he organized and led the glorious anti-Japanese revolutionary struggle at the helm of the revolution.

Truly, it is because of the presence at the helm of the revolution of the great leader Comrade Kim Il-song whom our people have waited thousands of years in their history to loyally attend that in this land the new era of chuche has been ushered in, the earnest wish of our people for fatherland restoration has been fulfilled, and a socialist power of sovereignty, self-support, and self-defense has been established.

So it is that as we see the film, we feel welling up from our hearts a great sense of national pride and self-esteem for fighting revolution loyally attending the respected and beloved leader Comrade Kim Il-song as the great leader, brimming with a burning resolve to remain forever loyal to the leader generation after generation.

This is so because the chuche revolutionary principle embodied in the original work has been brilliantly transplanted in the film.

The immortal chuche ideology profoundly elucidates the truth that if the historic cause of national liberation, class liberation is to be attained, the broad masses of people must of necessity solidly unite and struggle under the sagacious leadership of an outstanding leader.

It is the masses of people who shape history, and the strength to propel revolution also resides in the masses of people.

But this is not to say that the masses of people can spontaneously become the shapers of history, the decisive force for the victory of revolution.

If the masses of people are to become the subject in the developing course of history and triumph in the revolutionary struggle, they must necessarily receive the leadership of an outstanding leader. This is so because the leader founds a scientific revolutionary thought, arms the masses of people with it, organizes them into one political force, and leads their revolutionary struggle to victory.

It is a stark truth proved by historical experience that the leader plays the decisive role in the developing course of history and in the revolutionary struggle.

The work eloquently confirms the great truth which the chuche revolutionary outlook shows, through the struggle and lesson of blood of our people in the early part of the 20th century including An Chung-kun.

Energetically providing corresponding evidence of the great truth through a vivid portrayal of historical facts that if national independence and social liberation are to be achieved, millions of people aware of their historic mission must struggle united under the leadership of an outstanding leader is precisely where the high ideartistic plane of this work which correctly elucidates, based on the philosophical doctrine of chuche, the basic question relating to the destiny of oppressed nations, oppressed peoples, is.

The high ideartistic success of revolutionary film "An Chung-kun Shoots Hirobumi Ito" also lies in that through the portrayal of the decayed, incompetent feudal ruling circles and the ugly traitors, the film energetically proves, as a lesson of history, the truth that reliance on foreign forces and flunkeyism is the road to the ruination of the country.

Patriotism or treason, sense of national sovereignty or flunkeyism--this is a burning question arising in the struggle for national independence and social liberation and as such, a sharp struggle has been launched over this question between patriotic forces and traitor forces, patriots and flunkeys. So is the history of our country's national liberation struggle.

The decayed, incompetent ruling circles long somnolent within the confines of feudalism, scared by one shot fired by the Japanese

aggressors, were each scheming to sustain their anti-people ruling system, getting a ride on the coattails of foreign forces. Some of them tied themselves to Ch'ing China's apron strings, others to Czarist Russia's. Out-and-out traitors such as ulsa ojok [five traitors who conspired with Japan or connived in the signing of the Five-Article Agreement of 1905: Pak Che-sun, Foreign Minister; Yi Chi-yong, Home Minister; Yi Kun-t'aek, War Minister; Yi Wan-yong, Education Minister; and Kwon Chung-hyon, Minister of Agriculture, Commerce, and Industry] became the faithful lackeys of Japanese imperialism, betraying the nation.

The portrayal of traitors--such as Yi Wan-yong who, heedless of the destiny of the country and the nation, raves that only by loyally attending the Japanese scoundrels as savior and by receiving the Japanese imperialist "protection" can the country prosper and the Korean nation live well; Song Pyong-chun, head of Ilchinhoe [One Step Forward Society] selling out the country without hesitation; Pak Che-sun and Yi Kun-t'aek--arouses the infinite hatred and indignation of the people.

In particular, by exposing in full detail, based on historical facts, the acts of flunkeyism and treason of the government authorities who are supposed to be looking after the political affairs of the country and by illuminating the lesson of history that as long as one scoundrel of flunkeyism, one traitor is sitting in the court, the destiny of the country and the nation cannot but fall into dire straits, the film appeals on a high plane that a resolute struggle be launched against reliance on foreign forces and flunkeyism in all areas such as the political, economic, cultural, and military areas.

The tremendous ideartistic success scored by revolutionary film "An Chung-kun Shoots Hirobumi Ito" lies in that through the portrayal of specific characters and historical facts, the film has sharply exposed and condemned the aggressive nature, bestiality, and craftiness of the Japanese militarists, American and British imperialists.

The film above all sharply exposes the aggressive nature of the Japanese militarists, their policy stemming from it for vicious overseas aggression, and their bestiality and craftiness.

As the work shows, Hirobumi Ito is not only a murderer who from the first day he crawled into Korea had many patriots and innocent people arrested and imprisoned at random and had them mercilessly massacred but also is a diabolical mastermind of aggression who under the plausible guise of "protection," "aid" or "modernization," bribed the feudal ruling circles and forced upon them various enslaving agreements such as the "Five-Article Agreement of 1905" along with a 10 million won loan, thus turning our people into slaves ahcked with debts.

Precisely through such portrayal of Hirobumi Ito the film sharply shows the imperialist aggressive nature and craftiness ever unchanging as it was yesterday, as it is today.

The work condemns the historical criminal acts on each and every count of Japanese imperialism and at the same time, of Western European powers, especially American and British imperialism.

The American and British imperialists, early on extending their tentacles of aggression against Korea, perpetrated bestial atrocities of every kind, on the one hand, and as self-styled apostles of "peace" and "friendship," came out to positively shield Japanese imperialist aggression against Korea, mouthing that only under Japanese imperialist "protection" could Korea "prosper."

By vividly exposing such historical facts by diverse methods of portrayal, the work energetically stresses the need for people to resolutely struggle against the imperialists and all kinds of dominationists.

Today the imperialists and dominationists are trying to politically enslave the newborn independent states, employing various kinds of vicious techniques such as threat and blackmail, appeasement and deceit, overthrow and sabotage and to gain a grip on their economic jugular in the guise of so-called "aid." In light of such realities, this work is very suggestive.

Another ideoartistic success scored by revolutionary film "An Chung-kun Shoots Hirobumi Ito" is that by explicitly enunciating the position of the loyalist troop struggle in the history of the anti-Japanese national liberation struggle and its intrinsic frailty, the film enables people to precisely understand the revolutionary history of our party.

As the film shows, the loyalist troop struggle against Japanese imperialist aggression was waged sporadically within and without the country. Like Myong-kuk, the loyalist troops, indignant and patriotic, fought with their lives against Japanese imperialism.

But the anti-Japanese loyalist troop movement merely made meaningless sacrifices only to collapse miserably in the end, all because it did not have not only a correct guiding thought and strategy and tactics but also unity in ideological will and because of the incompetence and betrayal of its higher echelons fighting for their own positions and fame.

The scene in which An Chung-kun stands alone, a grim figure against the setting sun, before Myong-kuk's grave in a desolate field intensively shows the tragic fate of the loyalist troops and the miserable defeat

of the loyalist troop struggle, the very symbol of an inevitable end stemming from the inherent frailty of the loyalist troop struggle at the time.

Thus by realistically showing the inherently limited nature of the struggle as it intensively portrays the life and struggle of the loyalist troops, the film enables people to correctly understand that the greatest struggle that scored the brilliant victory in our people's anti-Japanese national liberation struggle, the brilliant revolutionary tradition of our party, is none other than the glorious anti-Japanese revolutionary struggle organized and led by the great leader Comrade Kim Il-song.

That revolutionary film "An Chung-kun Shoots Hirobumi Ito" has been able to open up a new stage for the developing chuche-oriented cinematographic art is entirely due to the fact that the film has thoroughly carried through the literary art guidelines of our party for correctly embodying the demands of the principle of adherence to historical facts and contemporariness, combining ideology and artistry.

The great leader Comrade Kim Il-song taught as follows:

"High ideological character combined with lofty artistry--this is the unitarily valid criterion for determining the value of an artistic work." ("On Socialist Literature and Arts," pp 66-67)

In spite of the fact that it is a full-length epic reflecting the many intricately intertwined historical events, revolutionary film "An Chung-kun Shoots Hirobumi Ito" from beginning to end deeply draws the audience into the stream of the drama and makes them one with it before they realize it because the film, thoroughly adhering to the principle of making a model of realism, impressively unfolds the historic events at the time as a faithful, vivid life canvas.

In portraying the many historic events during the long period from the Peasants' War of 1894 to the "Annexation of Korea by Japan" in 1910 and the personalities and lives of people of varying strata underlying the events, the film selectively picks typical historic events and lives most explicitly embodying the demands of its ideological theme and the intrinsic characteristics of the times and generalizes them from the contemporary viewpoint. Thus all the historical events dealt with in the film have been turned into typical historic events of the greatest significance in sharply exposing the aggressive nature of the Japanese imperialist aggressors and in bringing out in strong relief the patriotic spirit of our people against the Japanese imperialist aggressors.

For example: the artistic generalization of historical events such as the signing of the humiliating "Five-Article Agreement of 1905" forced by Japanese imperialism and [Hwangsong Sinmun's editorial on it] "Today Is a Lamentable Day," dissolution of the Korean Army under the "Seven-Article Agreement of 1907" and the soldiers rebellion, the "National Debt Repayment Movement" and the "Incident of Emissaries to the Hague," the loyalist troop struggle and Hirobumi Ito shot to death at the Harbin Railway Station.

By such artistic generalization of the historical events the film's portrayal, even as it is highly intensified, concentrated, has been able to become one that is deeply significant and rich.

Revolutionary film "An Chung-kun Shoots Hirobumi Ito" greatly stirs people with an immense influencing power because in dealing with the many historical events, the film faithfully elucidates in portrayal the basic significance underlying the events.

In dealing with the loyalist troop struggle, the film does not merely depict their military activities but vividly portrays their class backgrounds and the limited nature of their thoughts. This is shown well in the scene where two loyalist troop units sit down together to discuss their union and in the behavior of a unit commander who, instead of thinking about fighting the enemy, wishes to return home to complete the two-year mourning for his late father, claiming that "devotedness" and "filial piety" are "the basics of ethics and morality." Thus by portraying life so as to show the whole through one incident, one behavior, this film has been able to become a work truly profound in content and tight in composition.

Not only the well-known historical events but even the less known historical events or anecdotes the film elaborates to suit its ideological theme on the principle of adherence to historical facts, on the principle of contemporariness, and brings them out in strong relief. Examples of this are seen in the prison life of An Chung-kun who writes down his thoughts; in the relations of one of the "Five Traitors of the Five-Article Agreement of 1905," Yi Kun-t'aek, with his female servant; in the relations of Hirobumi Ito with his foster daughter, Pae Chong-cha. These facts and human relations are not widely known in the history of that time or are no more than mere anecdotes. But by attaching great significance to such facts and anecdotes and by intensively, vividly portraying them, the film makes it possible for people not only to better understand the phases of that time but also to more deeply realize how great and deep was the all-people hatred and indignation against the Japanese imperialist aggressors, how cunning and vicious was the aggression techniques of Hirobumi Ito, the mastermind of Japanese imperialism. Thus when a work of a historical theme presents a vivid portrayal, exemplifying

from the contemporary viewpoint even those historical facts or anecdotes which are not widely known, it not only brings out in stronger relief the profound ideological significance of the facts themselves but also further enhances the ideological character and artistry of the work as a whole. If, disregarding such creative work principle, the film only followed widely known big events, merely showed the political life of the cast of characters, failed to deeply delve into the relations of Yi Kun-t'aek with his female servant and the relations of Hirobumi Ito with Pae Chong-cha or to show the factual life data of An Chung-kun who in the prison indulgently writes "this day and age of woe and tumult where the laws of the jungle prevail" and "this beautiful land of ours," the film would be unable to stir such deep impression and great artistic interest among the people as does now.

Characteristic of this revolutionary film is its portrayal of history and people in an organic unity.

This is brought out well in that through the action line of Hirobumi Ito, the film shows the history of Japanese imperialist aggression against our country; through the action line of the "Five Traitors of the Five-Article Agreement of 1905," the history of the decline and fall of Korea; through the action line of An Chung-kun, the patriotic anti-Japanese struggle of our people and the limited nature of the struggle at the time.

The film, with An Chung-kun's activities as the main line, portrays all the other characters. But this is not to say that there are individual personal relations entered into between An Chung-kun and Hirobumi Ito, between An Chung-kun and the "Five Traitors of the Five-Article Agreement of 1905." Therefore, it is impossible to make An Chung-kun directly participate in the action lines of Hirobumi Ito and the "Five Traitors of the Five-Article Agreement of 1905." Nonetheless, the film has tightly constructed the drama to finely mesh the action lines of Hirobumi Ito and the "Five Traitors of the Five-Article Agreement of 1905" with the action line of An Chung-kun.

This is so because, making An Chung-kun personally experience the results of the aggressive acts of Hirobumi Ito and the criminal acts of the "Five Traitors of the Five-Article Agreement of 1905" and making him struggle against the scoundrels, the scenes of the film have been correctly edited and the feelings commendably organized.

In depicting history and people, the revolutionary film does not take the drama along the line of human feelings of any one individual character or along the line of events engraved with the history of ruination of the country but along all lines in artistic harmony with

the line of events and the line of human feelings, closely bonding the fate of the leading character with the destiny of the nation. To put it another way, instead of presenting a portrayal primarily along some line of human feelings emerging from the relations between An Chung-kun and the characters surrounding him or dealing with the personal history of An Chung-kun after a biographic fashion, the film faithfully portrays amid the stream of the anti-Japanese struggle of the masses of people the profile of the leading character in groping to resolve the task presented by history for the solution to the question of the destiny of the country and the nation. That is why this revolutionary film has been able to become a fertile, artistic canvas depicting the nationwide struggle of the masses of people against Japanese imperialism, the yearning for the lost fatherland and humiliated fathers, mothers, wives, and children, and a touch of fragrance of life amid fierce struggle. Having created a fertile, artistic canvas with a touch of freshness is precisely where the new artistic plane of this revolutionary film that has completely overcome the frailties of the past works of historical themes which failed to correctly portray either history, people, or life by burying the line of people's destiny in great historic events or burying historical events significant to the line of any one human being's destiny, is.

Thus the revolutionary film, by portraying history and people in an organic unity, has become a masterpiece not only profound in content but also big in scope.

Important in turning content into a masterpiece is faithfully and vividly enunciating the intrinsic nature of the times and the developing revolution through the process of the growing personalities of the leading characters and their developing consciousness.

The basic question presented in the film expands and deepens into a rich ideological content as the question is eloquently proved through the struggle journey of the hot-blooded youth An Chung-kun filled with twists and turns and through the developing consciousness he experiences as he meets with a tragic end of his life. Therefore, the process of the basic question of the work deepening into a great ideological content is closely linked to the process of An Chung-kun's developing ideological consciousness.

An Chung-kun, on the eve of his execution after his struggle filled with twists and turns, at last comes to thirst for the emergence of an outstanding leader who will save the destiny of the nation. Thus, through the mental world of An Chung-kun who is ideologically awakened amid struggle, the film gives a profound artistic answer to the basic question of the revolution, the decisive guarantee for its victory. This is what makes this film a revolutionary masterpiece with profound content.

But this revolutionary film is a flawless masterpiece not only in content but in form as well. This is so because this film is not only big and long in the scope of events but also harmoniously tight in form to suit the content.

Even as it contains in width the important historic events at the time, instead of merely enumerating them in the manner of a documentary, the film dramatically meshes them with the line of people. Even though the film has many scenes in the nature of historical documentation, they are not fragmented but are closely bonded with the line of action of the characters and effectively serve in showing the contemporary phases at the time and the destiny and life of our people.

The brilliant success scored by revolutionary film "An Chung-kun Shoots Hirobumi Ito" proves that it has admirably cinematized the original work without damaging its high ideological content and artistic depiction in the slightest.

Such success of the revolutionary film is firmly guaranteed by a harmonious unity of portrayal as a whole, such as a bold and unique way of production, acting, makeup, photography, and set design.

Revolutionary film "An Chung-kun Shoots Hirobumi Ito," because of its high ideartistry that suits the demands of the era of fighting revolution and the aims of the people, is of great import indeed in the ideopolitical life of our people and in developing our country's art in cinematography, literature and arts as a whole on to a new higher level.

First of all, because the film indicts the history of crimes the Japanese imperialists have committed in the past against the Korean people and world peoples, and sternly condemns the acts of treason perpetrated by the decayed, incompetent feudal ruling circles, it will come to energetically serve in the anti-imperialist indoctrination of our people; and because the film elucidates the great truth of the revolutionary struggle that national independence and national liberation can be attained only by the united strength of the masses of people receiving the leadership of an outstanding leader, it will come to energetically encourage the struggle of revolutionary peoples who have vigorously launched into attaining the cause for national liberation, class liberation.

That the immortal classical masterpiece "An Chung-kun Shoots Hirobumi Ito" has been brilliantly transplanted in film constitutes a historic event of immense import indeed in the development of chuche-oriented literature and arts.

Because the film brilliantly embodies on a high ideartistic plane the great chuche philosophy contained in the original work, it

constitutes a milestone of epochal significance in further developing and enriching the content of the brilliant revolutionary tradition achieved in the art of cinematography under the guidance of our party and in developing our country's art in cinematography, literature and arts as a whole on to a new higher level.

That revolutionary film "An Chung-kun Shoots Hirobumi Ito" has been able to score an ideartistic success of such immense significance is because of the presence of the tested guidance of our glorious party which, by concentrating its guidance on the art in cinematography with a view to developing ours into chuche-oriented literature and arts, a model of communist literature and arts, with the great leader's chuche-oriented literary art thought as the unitary guiding compass, and by brilliantly carrying out the historic task of transplanting in film the immortal classical masterpieces "Sea of Blood," "The Fate of a Member of the Self-Defense Team," and "Flower Girl," has established the immortal revolutionary tradition of chuche films and based on the success and experience, has precisely led our country's art in cinematography toward further development.

The brilliant ideartistic success scored by revolutionary film "An Chung-kun Shoots Hirobumi Ito" energetically displays the validity and immense vitality of the great leader's chuche-oriented literary art thought and the embodiment, our party's literary art guidelines.

Our art in cinematography, which dynamically moves forward following the sagacious leadership of the party with the revolutionary banner of the chuche-oriented literary art thought held high, shall spread the wing in full of leap forward toward a new higher level based on the brilliant success scored by revolutionary film "An Chung-kun Shoots Hirobumi Ito."

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**PERFECTING SUBSTRUCTURE IS AN IMPORTANT TASK FOR STRENGTHENING THE
SELF-SUPPORTING NATURE AND CHUCHE ORIENTATION OF INDUSTRY**

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[Article by Yi Pong-hak]

[Text] The great leader Comrade Kim Il-song, defining it as one of its basic tasks to effect the chuche-ization of the people's economy in laying down the magnificent program of the second Seven-Year Plan, comprehensively enunciated the guidelines and ways for the realization.

What occupies an important place in the guidelines for effecting the chuche-ization of the people's economy laid down by the great leader is further perfecting the substructure of industry.

The guideline for further perfecting the substructure of industry is a most valid guideline based on a comprehensive analysis of the importance of the task of perfecting the substructure in enhancing the position and role of industry in the people's economy and the economic self-supporting nature of the country, and is a programmatic compass that has clearly illuminated the road to solidly consolidating the material foundations of the political independence and national sovereignty of the country and to strengthening the self-supporting nature and chuche orientation of industry.

To correctly understand the intrinsic nature, validity, and way of fulfillment of the guideline laid down by the great leader for further perfecting the substructure of industry and to keep strengthening the self-supporting nature and chuche orientation of our industry is one of the important tasks before our functionaries, party members, and working people today.

Further perfecting the substructure of industry is an important demand for strengthening the self-supporting nature and chuche orientation of industry and consolidating the socialist self-supporting national economy.

The great leader Comrade Kim Il-song taught as follows:

"We must thoroughly carry through the guideline of the party for further strengthening the self-supporting foundation of the national economy. We must strive to reinforce and perfect production branches and enterprises, to further improve the substructure of the people's economy, to continue to develop large size enterprises and medium and small size enterprises in parallel, to expedite especially the development of local economies, rationally deploying the productive forces of the country." ("Kim Il-song Selected Works," Vol 4, 2d impression, p 360)

Industry is the leading branch of the people's economy and is the material foundation determining the development of the country's productive forces. The tools of labor, one of the most basic elements for production, are solely produced and supplied by industry, and an overwhelming proportion of the targets of labor is also industrial products. Without the tools of labor produced and supplied by industry it is impossible to change the material foundation for production nor is it possible to bring modern production process into being. Each country's standard of productive forces, the developmental standard of its economy, is significantly determined according to the developmental degree of the tools of labor produced and supplied by its industry.

Such position and role of industry in the people's economy are something which none of the economic branches including agriculture, the other one of the two major branches of the people's economy, absolutely cannot substitute for; and the more production is modernized and the economy is developed, the bigger the position and role of industry grow.

In order to make industry acquit itself fully of its mission as the material foundation for the development of the people's economy, it is imperative to strengthen its self-supporting nature and chuche orientation.

Industry insured of its self-supporting nature and chuche orientation is industry basically filling its country's needs for industrial products with its own production, industry developing mainly relying on its own resources and technology.

Such industry, above all by producing on its own the means of technology necessary for establishing new production branches and equipping the people's economy with modern technological provisions, makes it possible to insure a comprehensive, many-sided development of the economy and to actively solve with its own strength difficult and complex technical questions arising in economic construction. Industry insured of its self-supporting nature and chuche orientation,

by basically producing on its own and insuring the needs of the people's economy for raw materials and supplies, also makes it possible to develop the economy of the country on a secure basis.

All this shows that only when the self-supporting nature and chuche orientation of industry is continually strengthened, is it possible to satisfactorily realize the demands of the construction of a self-supporting national economy and that away from the self-supporting nature and chuche orientation of industry, a socialist self-supporting national economy is unthinkable. Only a country with industry insured of its self-supporting nature and chuche orientation can achieve economic self-support and thoroughly defend the political independence and national sovereignty of the country and firmly insure by material means an independent and creative happy life for the masses of people. Therefore, strengthening the self-supporting nature and chuche orientation of industry constitutes an important task before the party and state of the working class struggling to realize the independent stand and attitude of the masses of working people.

The great leader Comrade Kim Il-song, by laying down the revolutionary guideline for further perfecting the substructure of industry, clearly illuminated the road to enhancing the role of industry in strengthening the economic self-support of the country and realizing the independent stand and attitude of the masses of working people.

Further perfecting the substructure of industry is an important task for strengthening the self-supporting nature and chuche orientation of industry.

The great leader Comrade Kim Il-song taught as follows:

"We should further improve the structure of industry by creating new industrial branches and adhere strictly to the principle of developing industry fed with domestic raw materials, thereby strengthening the independence and chuche character of our industry." (Booklet "Let Us Step Up Socialist Construction Under the Banner of Chuche Thought," p 14)

What makes the perfecting of substructure an important task for strengthening the self-supporting nature and chuche orientation of industry is related to the fact that above all it makes it possible to produce and insure on its own the diverse needs for industrial products in economic construction and people's life.

Producing and insuring on its own the products of heavy and light industries necessary for economic construction and people's life is an important part of the content of the self-supporting nature and chuche orientation of industry; and this can be satisfactorily realized only if the substructure is perfected.

Substructure is an economic category showing the ratio of each branch of the people's economy in total social products and interbranch production linkages. Accordingly, the perfected substructure of industry significantly manifests itself in the many-sidedness of industry complete with everything necessary. Completing all the necessary industrial branches from the raw materials extracting branch to the processing branch, from the production branch of the means of production such as mechanical equipment to the production branch of consumer goods is precisely an important part of the process of perfecting the substructure of industry.

Therefore, perfecting the substructure and insuring the many-sidedness of industry is none other than a process of providing material foundations for producing and insuring on its own the diverse needs for industrial products; and perfecting the substructure constitutes an important precondition for strengthening the self-supporting nature and chuche orientation of industry.

Perfecting the substructure of industry, by enabling industry to develop relying on its own resources and technology, also positively serves to strengthen its self-supporting nature and chuche orientation.

To build industry which develops relying on its own resources and technology constitutes an important part of the effort to enhance the self-supporting nature and chuche orientation of industry; and this conforms to the process of perfecting the substructure of industry.

The degree of perfection of the substructure is manifested not only in the many-sidedness of industry but also in its self-dependence. No matter how completely all the necessary branches have been established, if they have to depend on the resources and technology of other countries, then they cannot develop on a secure basis and accordingly, such industry cannot be said to be one possessed of complete substructure. Only industry which develops with its own resources and technology can become one possessed of complete substructure, and in the process of building industry possessed of self-dependent substructure, the self-supporting nature and chuche orientation of industry is strengthened.

Thus only through the task of perfecting the substructure is it possible to strengthen the self-supporting nature and chuche orientation of industry and continue to reinforce the self-supporting national economy. The task of perfecting the substructure and the task of strengthening the self-supporting nature and chuche orientation of industry constitute one and the same process.

The great leader Comrade Kim Il-song, by laying down the guideline for further perfecting the substructure of industry, provided a programmatic compass not only for strengthening the self-supporting nature and

chuche orientation of industry but also for insuring a ceaseless high speed in its development and hastening socialist construction.

Insuring a ceaseless high speed in industrial development is one of the most important questions arising in socialist construction.

Only by insuring a ceaseless high speed in industrial development is it possible to energetically display the superiority of the socialist system, quickly developing the overall people's economy, and to build ahead of schedule the ideal society of mankind where the independent stand and attitude of the masses of working people will have been completely realized.

The demand of socialist construction for insuring a ceaseless high speed in industrial development is successfully realized through the process of perfecting the substructure of industry.

Perfecting the substructure of industry, above all by making it possible to set a rational interbranch balance of industry, insures its rapid development.

Substructure and balance, and production development speed are closely related with one another. Rational substructure is a precondition for the balanced development of the people's economy and an indispensable condition for the rapid development of production.

The main one in the mutual relationship between speed and balance is speed, of course. Nonetheless, a high speed in economic development cannot be achieved unless it is based on a correct solution of the question of balance. If the question of balance is not correctly solved, rational linkages between economic branches and various production elements and links cannot be achieved, in which event a waste of a lot of social labor would result.

The question of balance significantly arises especially in the industrial branch where the internal structure is more complex and close than any other branch; and the larger the scope of industry grows, the more important it becomes. Only if the interbranch balance is improved afresh and perfected to suit the new branches of developing industry being ceaselessly established and the social division of labor deepening, is it possible to continue to insure the rapid development of industry.

Industry possessed of complete substructure is industry possessed of all the necessary branches and of rational quantitative interbranch relationship and as such, embodies in itself the demands of balance. Again, this is industry which insures the linkages of production and consumption mainly centered on the domestic market and develops relying on its own resources and technology and as such, makes it possible to

actively, positively solve the question of balance. Accordingly, perfecting the substructure of industry, by making it possible to rationally, actively, positively keep the interbranch balance to suit the specific conditions of its country and the demands of the developing revolution, insures a ceaseless rapid development of industry.

Perfecting the substructure of industry, also by making it possible to rationally utilize the economic foundations already laid, makes a rapid industrial development possible.

The task of effectively utilizing the economic foundations already laid, is conducted by and large on two dimensions. One is completely utilizing the production capacities already achieved, and the other is utilizing the productive forces, improving them one grade higher. Completely utilizing the production capacities that have been achieved, is resolved through improving production organization, labor organization, and amply supplying raw materials and supplies, etc.; and utilizing production capacities, improving them one grade higher, is resolved through augmenting certain weak or incomplete branches and expanding their scope, etc. In this connection, supplying raw materials and supplies so that already existing production capacities may be maximally displayed is a process of rationally resolving the quantitative interbranch relationship mainly between processing and extractive branches; and augmenting and perfecting incomplete production processes and branches is a process of eliminating deficiencies in the structure of industrial branches. This shows that effectively utilizing the industrial foundations already laid is achieved mainly through the process of perfecting the substructure.

If the question of balance between industrial branches is correctly solved, perfecting the substructure, and the industrial foundations already laid are effectively utilized, production will come to develop at a very fast pace and consequently, socialist construction will come to be energetically accelerated.

Thus the guideline laid down by the great leader for further perfecting the substructure of industry is a revolutionary guideline that has clearly illuminated the road to strengthening the self-supporting nature and chuche orientation of industry, and is a programmatic compass that must be tightly grasped for accelerating socialist construction.

The great leader Comrade Kim Il-song has also comprehensively enunciated the task to strengthen the self-supporting nature and chuche orientation of industry, perfecting the substructure, and the ways to carry out the task.

In order to strengthen the self-supporting nature and chuche orientation of industry, perfecting the substructure, it is imperative to correctly

combine the task of effectively utilizing the industrial foundations already laid and the task of establishing new industrial branches.

The great leader Comrade Kim Il-song taught as follows:

"The central task of the industrial branch is to strengthen the chuche orientation of our industry, maximally utilizing the industrial foundations already laid and further expanding them, and to further modernize, scientize all industrial branches." ("Kim Il-song Selected Works," Vol 7, p 504)

Effectively utilizing to the optimum and expanding the industrial foundations already laid and establishing new industrial branches is an important task arising in completing the substructure and strengthening the self-supporting nature and chuche orientation of industry and in providing a more independent and creative life for the masses of working people.

Wishing to enjoy to their hearts' content an independent and creative life, completely freeing themselves from the constraints of nature is the centuries-old aspiration and unanimous aim of the masses of working people. Such aspiration of the masses of working people is being brilliantly realized in the socialist society where they have become the master of state sovereignty and the means of production. In the socialist society, the masses of working people, in line with their growing independent consciousness and creative abilities and the changing objective conditions, present the demands of a new higher level to completely cast off the constraints of nature at the earliest possible date and keep realizing them with their own strength and wisdom. To put it another way, based on new advances in science and technology, they augment and improve the already existing technical processes of economic branches, and ceaselessly establishing new industrial branches which were nonexistent before, keep expanding their scope. In the process, the quality of products improves and the classification of products becomes diverse, the production volume increases and people come to enjoy a more independent and creative life, expanding their sphere of rule over nature.

The process of reinforcing and expanding already existing industrial foundations based on the advances in science and technology and establishing new industrial branches is the law of the process of perfecting the substructure.

Perfecting the substructure is always relative. However rational, the substructure of industry achieved in a specific historical stage is one that was achieved based on the developmental standard of science and technology and the standard of people's independent consciousness and creative abilities--standards as of that time. Therefore, as

science and technology develop and people's independent consciousness and creative abilities grow, the substructure comes to be improved afresh and perfected. Fresh improvement and perfection of the substructure is achieved through the process of establishing new industrial branches and reinforcing already existing industrial foundations, based on the advances in science and technology.

In the present period, an important task arising in our country in further perfecting the substructure of industry by reinforcing the industrial foundations already laid and establishing new industrial branches is making an input of great effort into developing the extractive industry and decisively increasing the production of coal and minerals.

Today, the production potential of our country's processing industry is very great and if this is effectively utilized, it is possible to epochally increase production in a short period of time.

In order to effectively utilize to the optimum the modernized processing industry of our country, it is imperative to amply feed it with raw materials and fuel. Amply supplying the processing industry with raw materials and fuel by rapidly developing the extractive industry and decisively increasing the production of coal and minerals is where the road to maximally hastening production and construction by further perfecting the substructure of industry and effectively utilizing already existing industrial foundations, is.

Therefore, we must continue to energetically launch the struggle to produce still more coal and minerals, making a priority input of effort into the extractive industry.

We must decisively increase the production of coal, technologically improving and expanding currently existing coal mines on a grand scale and tapping many medium and small size coal mines in loyal support of the militant slogan "everything for coal production increase!" laid down by the great leader. In particular, concentrating firepower on the coal mines in the Anu district where the deposits are rich and prospects are good, this year we must increase the coal production volume in the district twofold over last year and in the near future, must raise the coal production capacity to the 15 million ton level.

Technologically improving and expanding on a grand scale mines with rich deposits and good prospects such as Musan Mine and Kondok Mine, and tapping new large size mines along with medium and small size mines, the mining branch must produce still more iron ore and various kinds of nonferrous metal minerals.

In order to quickly develop the extractive industry, it is imperative that with strength focused on survey work, long term and short term

survey tasks be strengthened and that coal mines and mineral mines, giving a firm priority to stripping and tunneling, must realize the modernization of pits, making them permanent. At the same time, it is imperative to energetically push ahead with the comprehensive mechanization and automation of coal and mineral mines, enlarging the size of extracting facilities and modernizing them, and to widely adopt scientific survey methods, mining methods, and ore selecting methods that suit the geological conditions of our country and the properties of minerals.

Thus by decisively increasing the production of coal and minerals it is imperative to keep further perfecting the substructure of our industry and firmly insure a ceaseless high speed in economic construction.

Also important in perfecting the substructure of industry by reinforcing the already laid industrial foundations and establishing new industrial branches is organizing new machine industry bases and further increasing the production capacities of the machine industry already in existence.

As the great leader taught, the machine industry is the heart of industry and the cornerstone of technical revolution.

Only by quickly developing the machine industry is it possible to further perfect not only industry itself but also the substructure of the overall people's economy and to hasten the chuché-ization, modernization, and scientization of the people's economy.

Therefore, it is imperative to positively struggle to quickly organize the machine industry bases projected in the new long term plan and further perfect the internal structure of the machine industry.

The development of the machine industry is closely linked to the development of the metal industry. By quickly developing the metal industry and by amply supplying various kinds of metal materials by the specification, by the grade, we must improve the quality of machine products and maximally display the production capacities of the machine industry, and must also satisfactorily fill the needs of various branches of the people's economy for metal materials.

At the same time, it is imperative to successfully carry out all together the tasks of establishing new industrial branches or enhancing the already existing industrial production capacities in various areas such as increasing the production capacities of chemical fertilizer plants and newly organizing bases for the production of phosphate-rich calcium superphosphate fertilizer and organizing bases for the production of potassic fertilizer and for the synthetic rubber industry, based on our country's raw materials.

One of the important tasks arising in perfecting the substructure of industry is quickly developing industrial branches which rely on domestic raw materials.

Under conditions that the state of each country's natural resources is different and so is the developmental standard of technology, it is impossible for each country to produce on its own all the raw materials and supplies needed for use in its economic construction nor is there any necessity to do so. But where the needed quantities are large or where domestic materials could be used as a substitute, industry must be boldly remade into one that relies on domestic raw materials. This is a principled demand for completing the substructure of self-dependent industry.

We must positively struggle to further raise the ratio of domestic fuel used in combination for producing coke, to increase the blister steel production capacity by far, to perfect a metallurgical method using our country's fuel. At the same time, we must more energetically launch the struggle to satisfy the growing fuel needs of industry with our country's abundant anthracite and to develop industry based on anthracite.

In this way we must further perfect the substructure of industry and strengthen its self-supporting nature and chuche orientation to suit the realistic demands of our country's developing economy where the current task of the chuche-ization, modernization, and scientization of the people's economy is up front, and must continue to energetically hasten production and construction with our strength, our technology, our resources.

In order to successfully carry out various tasks arising in further perfecting the substructure of industry, it is important that functionaries correctly hold their viewpoint toward the tasks.

The great leader Comrade Kim Il-song taught as follows:

"All guidance functionaries, with the heightened ideological preparedness and firm determination of carrying out, by all means, the militant task laid down by the party, must responsibly organize and guide this year's battle." [No bibliographic reference given]

The work of strengthening the self-supporting nature and chuche orientation of industry, perfecting the substructure, is a difficult and long term task in which large scale capital construction projects and various kinds of complex technical economic tasks have to be carried out one after another. Therefore, only if all functionaries persistently struggle with firm determination and faith that the work of perfecting the substructure is a responsible task to further consolidate our country's socialist self-supporting national economy

and add luster to the glory and dignity of the country and the nation, a task, accordingly, which of necessity must, and can, be carried out, can they successfully carry it out.

All functionaries must deeply understand that brilliantly carrying out this rewarding task permeated with the fatherly leader's far-reaching plan and infinitely warm love for the people to turn our people's life more affluent and civilized and transform ours into a more powerful socialist power is where the road to acquitting themselves fully of their responsibility as the great leader's revolutionary soldiers is. Thus they must study and organize their work, mobilizing all their strength and wisdom, and break through the bottlenecks and barriers encountered, and as they do so, must manufacture what is nonexistent and seek out more of what is in short supply, and launch their work boldly in a big way.

The functionaries not only must have firm determination to energetically step up their struggle to further perfect the substructure of industry but also must positively strive to improve their standard of scientific and technological knowledge and their standard of economic job performance.

However good their mental preparedness, however firm their determination, if they do not understand well the economic situation of the country, its development prospects, and the trend of the advancing modern science and technology, then such functionaries cannot satisfactorily discharge their duties in socialist construction. Only if they understand well the economic situation of the country and the developing trend of science and technology, can they know to establish which of the new industrial branches first, to take timely action to detect which of the production process is lagging behind the developing trend of modern science and technology, to correctly formulate measures with what method to correct it.

All functionaries, taking the lead in steadfastly learning ahead of party members and working people, must ceaselessly improve their own standards of scientific and technological knowledge and economic job performance. Thus clearly understanding the specific task facing their branch, their unit in the struggle to perfect the substructure of industry, and the way to carry out the task, they must substantively conduct organizational work.

In order to further perfect the substructure of industry to meet the demands of the developing realities, it is imperative to make an input of great effort into quickly developing the country's science and technology.

The great leader Comrade Kim Il-song taught as follows:

"Through development of science and technology, we should put the production and technical processes, methods of production and business activities in all branches of the national economy on a newer scientific basis." (Booklet "Let Us Step Up Socialist Construction Under the Banner of Chuche Thought," p 15)

The tasks arising in perfecting the substructure of industry are all conducted through the process of utilizing the advances in science and technology. The task of establishing new industrial branches and the task of reinforcing already existing industrial branches and improving the technical processes, too, are all a process of adopting and generalizing the achievements scored in developing science and technology.

The functionaries must always pay keen attention to solidly organizing scientific research organs and bases and adequately insuring scientific research conditions, and must responsibly organize and conduct the task of adopting and generalizing in production the new scientific and technical achievements scored by scientists, technicians. At the same time, scientific research organs, correctly setting scientific research subjects to suit the economic situation of the country and the developing trend of modern science and technology, must turn all research work into thoroughly serving the strengthening of the self-supporting nature and chuche orientation of our industry.

Very glorious and rewarding is the task facing our functionaries and working people for thoroughly carrying through the guideline laid down by the great leader Comrade Kim Il-song for further perfecting the substructure of industry.

Highly displaying the Paektu revolutionary spirit, the Chollima revolutionary spirit, the revolutionanry spirit of speed battle, that has brought the miracle and transformation of the century to this land, we shall further strengthen the might of our country's socialist self-supporting national economy and further hasten the victory of the chuche cause.

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OUR PARTY'S UNITED FRONT THOUGHT AND ITS INVINCIBLE VITALITY

Pyongyang KULLOJA in Korean No 6, Jun 79 pp 51-58

[Article by Ch'oe Kil-san]

[Text] Today our people are faced with the crucial task to achieve fatherland reunification at the earliest possible date, crushing the plot of the splitcists at home and abroad to creat "two Koreas." Check the division and achieve the reunification of the country--this is the greatest national aspiration of our people, the supreme national task that cannot be put off any longer.

In order to successfully attain this crucial historic cause, it is imperative that all patriotic forces loving the country and the nation and aiming for the reunification of the fatherland must solidly unite as one.

In energetically launching the task of uniting the broad nationwide patriotic forces for the reunification of the fatherland, our party's united front guideline constitutes the guiding compass.

Brilliantly embodying the chuche-oriented united front thought enunciated by the great leader Comrade Kim Il-song is an important guarantee for hastening the reunification of the country, solidly uniting all the patriotic forces of the North and South and for successfully realizing national sovereignty on a nationwide basis.

I

The chuche-oriented united front thought laid down by the great leader Comrade Kim Il-song is a unique united front thought which decisively strengthens the revolutionary forces and firmly guarantees their victory in the struggle of the masses of people for realizing their independent stand and attitude.

The task for a united front in the revolutionary struggle, as it unites the broad masses into a strong force, is a political movement aimed at successfully insuring the victory of the revolutionary struggle.

The great leader Comrade Kim Il-song taught as follows:

"In order to win victory in the revolutionary struggle, it is imperative to properly compose the revolutionary forces, correctly taking account of existing situation and the balance of class forces. The question of a united front is one of the important Marxist-Leninist strategic and tactical questions arising in winning over the masses and insuring the decisive superiority of the revolutionary forces." ("A Collection of Writings of Kim Il-song," Vol 1, p 497)

Revolution is a task for the sake of the masses of people, and is the task of the masses themselves. Revolution can triumph only when the broad masses of all strata with an interest in it are solidly organized into one political force. To what extent and in what manner the broad masses of all strata participate in the revolutionary struggle is, in the final analysis, what determines the victory or defeat of revolution.

Therefore, the question of correctly composing the revolutionary forces, solidly uniting the broad masses of all strata with an interest in the revolution is a basic question arising in the formulation of strategy for the revolution by the party of the working class, a crucial question influencing victory or defeat of the revolution.

The question of a united front is essentially one of the crucial strategic questions aimed at insuring the decisive superiority of revolutionary forces against counterrevolutionary forces.

Accordingly, in order to win victory in the revolutionary struggle, it is imperative to correctly launch the task for a united front by all means with a view to uniting the broad masses of all strata with an interest in the revolution as one single political force for each period, each stage of the developing revolution.

In particular, the united front task arises as an important question in our country's revolution.

In the past, our country was a colonial, semifeudal society for a long time on account of the Japanese imperialist colonial rule; and the southern half of the republic even today still remains a colonial, semifeudal society. On account of the occupation of south Korea by U.S. imperialism, our country has been in a state of division for more than 30 years, and the danger of perpetual division of the country and the nation is growing. On account of the long continuing

colonial rule by the imperialists and division of the country, the social class relations in our country have become very complex.

Under such conditions, in order to achieve the reunification of the country and establish national sovereignty on a nationwide basis, it is imperative to win over all people with an interest in the revolution, solidly unite them as one revolutionary force, and positively mobilize their strength.

Today the united front question arises as a very important question not only in our country but internationally as well. The anti-imperialist national liberation struggle under way in many regions of the world, the struggle in the newly independent countries for defending their national sovereignty and moving their revolution forward, and the antifascist democratization struggle of the people of imperialist countries can all be successfully expedited and triumphant only on a united front basis.

The great leader Comrade Kim Il-song, deeply sizing up the demands of our revolution and of our times already in the first days he embarked on the road to revolution, laid down the most correct united front thought and created a solid guarantee for the victory of revolution.

The great leader's united front thought is a new, unique united front thought based on the immortal chuche ideology.

The chuche-oriented united front thought laid down by the great leader defines it as the strategic principle of revolution to resolve the destiny of the masses of people, assuming responsibility therefor to the end.

The united front thought enunciated by the great leader lays down the united front task as a principled question, a strategic question of moving forward together joining hands with the broad forces sharing a common interest in the revolution, assuming total responsibility for their destiny to the end, not as tactics of joining hands with them some of the times and discarding them other times.

The struggle to realize the independent stand and attitude of the masses of people is a sacred and awesome task to provide an independent and creative life not only for workers and peasants but for all of the broad masses of people.

Accordingly, the united front must be continually strengthened from the stage of preparations for the revolutionary struggle to the stage of fighting revolution to the stage of consolidating the victory of revolution; and only when it becomes a task of leading the people of all strata along with the workers and peasants all together to the socialist and communist society, can it become a genuine united front.

The great leader laid down the united front question not as a simple, temporary tactical question but as a strategic question that must be continually maintained and strengthened even in socialist revolution, not to mention national liberation revolution and anti-imperialist, antifeudal democratic revolution.

Of course it is possible, as revolution deepens, that there will be changes in the character, objectives, and targets of the united front.

But this does not mean that one excludes or kicks out one's erstwhile friends with whom one had fought together joining hands at one time and seeks new friends to join hands just because the character and objectives of the united front have changed as the revolutionary struggle deepens and develops.

Our party's united front thought enunciated by the great leader holds it as a firm principle to assume responsibility to the end for the destiny of those who continue to support the revolutionary cause of the masses of people without betraying the country and the nation on the road of struggle for realizing independent stand and attitude, to bring them up as the genuine master of the revolution, to lead them to the socialist and communist society.

Therefore, our party's united front guideline enunciated by the great leader is basically distinguished from the past united front thought in defining the position and role it occupies in strengthening the sovereignty forces of the nation.

Our party regards the workers and peasants, and the broad forces sharing a common interest in the protection of independent stand and attitude, as component parts of the basic composition of the sovereignty forces of the nation, the chuche-oriented forces of the nation, in the struggle to protect the independent stand and attitude of the country and the nation, and holds the united front task as a powerful struggle weapon for firmly insuring the superiority of the chuche-oriented forces in the balance of force between the chuche-oriented forces and reactionary forces.

Each country may have its own specific characteristics and distinctions but in its society there are workers and peasants, and the broad masses of all strata sharing a common interest in protecting independent stand and attitude.

Under such conditions, in order to protect and realize the independent stand and attitude of the country and the nation, it is imperative by all means to unite the workers and peasants and at the same time, to strengthen the united front task and solidly unite the broad masses sharing a common interest in the protection of independent stand and

attitude, to bring them up as the genuine master of the revolution, to maximally enhance their sense of responsibility and role.

Only then is it possible to strengthen the sovereignty forces of the nation, the chuche-oriented forces of the nation, and to successfully protect and firmly realize the independent stand and attitude of the masses of people, the independent stand and attitude of the country and the nation.

The great leader, based on the immortal chuche ideology, laid down the unique united front thought and comprehensively enunciated the principled questions for the realization.

The united front thought enunciated by the great leader gives scientific answers to all questions of the united front task arising in the historical conditions different from one another and in the developmental stages of revolution different from one another.

Here are given all-encompassing, scientific answers to the overall questions of the united front task arising on the basis of one country or on a worldwide basis from the united front task in the revolution of a divided country to the united front task in the world revolution such as the united front task in the period of struggle to come to power and in the period following; the united front task in the period of struggle for national liberation and class liberation and socialist construction.

In the chuche-oriented united front thought laid down by the great leader are also given precise answers to all questions such as the principle that must be maintained in the united front task, the form and characteristics of the united front, the mutually different character and duty of united front organizations, the program of the united front and the way of realizing it.

Truly, the chuche-oriented united front thought laid down by the great leader Comrade Kim Il-song is a genuine country-loving, people-loving thought for resolving the destiny of the country and the nation assuming responsibility therefor to the end, and is the most correct revolutionary thought for uniting all of the broad masses of people as one political force and providing them with an independent and creative life.

2

The great leader Comrade Kim Il-song, by brilliantly embodying the chuche-oriented united front thought to suit the demands of each period, each stage of the developing revolution and by solidly uniting all patriotic forces of the nation, has led the difficult and complex revolutionary cause along the one road of victory and glory.

The great leader, laying down the line on an anti-Japanese united national front in the darkest period of the Japanese imperialist rule and solidly uniting the broad anti-Japanese masses as one political force, led the anti-Japanese revolutionary struggle to victory and at last brilliantly attained the historic cause of fatherland restoration.

The great Leader Comrade Kim Il-song taught as follows:

"By uniting the broad patriotic people of all strata behind Fatherland Restoration Association we were able to solidly organize the mass base for the anti-Japanese armed struggle and strengthen the armed struggle, and to further expand and develop the overall anti-Japanese national liberation struggle of our country." (Ibid., p 502)

The great leader early on at the Chialun [previously rendered as K'alun] meeting laid down the chuche-oriented revolutionary line for forming an anti-Japanese united national front, based on his scientific analysis of the then situation in our country, social class relations, and the historical experiences of the early communist movement and nationalist movement, and in May 1936 founded Fatherland Restoration Association, our country's first anti-Japanese united national front and solidly united the broad anti-Japanese masses behind the united front.

On account of the Japanese imperialist colonial rule, the social class relations in our country at the time were very complex.

In addition, at the time the self-styled communists and nationalists purportedly waging the national liberation movement, despite the bitter historic lesson that the country was ultimately swallowed up by Japanese imperialism while, immersed in flunkeyism, they were busy with factional fight, still divorced themselves from the masses of people and a handful of those of the higher echelons would get together to engage in empty talks, each with a 3-man party or a 5 man faction engrossed in factional strife to expand its own power.

The great leader, deeply sizing up existing situation and the stark state of affairs, personally overcame one by one the barriers encountered at the helm of the struggle to save the destiny of the country and the nation, on the one hand, and energetically launched the united front task to unite the broad anti-Japanese masses of all strata, dispatching many political operatives.

The great leader taught that all fellow countrymen loving the country and the nation, united as one, must vigorously launch into the struggle to save the country and the nation and bring about the restoration of the fatherland, those with physical strength offering physical strength, those with knowledge offering knowledge, those with money offering money.

Thus at last the broad anti-Japanese masses of all strata came to be solidly united behind the anti-Japanese united national front, and so bigoted nationalists and "public-spirited persons" and even religious personalities, struck with admiration for the great leader's mature political insights, thorough anti-imperialist revolutionary spirit, logic, valid arguments, infinite love for the fatherland and the people, noble character, came to join the anti-Japanese united front.

Even those people who, duped by the anticommunist propaganda and national alienation machinations of Japanese imperialism and military clique, used to be hostile toward the communists came to vigorously launch into the anti-Japanese united struggle organized and led by the great leader.

As the numerous anti-Japanese masses of all strata aspiring to fatherland restoration came to be solidly united under the sagacious leadership of the great leader, it became possible to expand and strengthen the anti-Japanese armed struggle on a mass base, to further expand and develop the overall anti-Japanese national liberation struggle of our country, and, at last with the total mobilization of all the patriotic forces of the nation, to brilliantly attain the historic cause of fatherland restoration.

The great leader Comrade Kim Il-song, by continuing to strengthen the united front task to suit the changed, new conditions and environments following liberation, based on the priceless experience personally gained during the anti-Japanese revolutionary struggle, solidly united all the patriotic forces of the nation even under such difficult and complex circumstances and made it possible to energetically hasten the construction of a new fatherland.

The great leader Comrade Kim Il-song taught as follows:

"In the northern half, we had a united front when we carried out the tasks of anti-imperialist, antifeudal democratic revolution, and we also have a united front at present as we are building socialism. Ours is always a united front based on the interests of the people." ("Kim Il-song Selected Works," Vol 2, 2d impression, p 138)

The circumstances in our country immediately following liberation were very complex, and various bottlenecks and barriers stood in the way of our people's struggle to protect and realize independent stand and attitude.

The reactionaries such as the pro-Japanese elements and national traitors, in step with the plots and machinations of the world imperialist forces, went berserk in obstructing the construction of a new Korea. In particular, as the U.S. imperialist aggressive troops came to occupy south Korea, the reactionary elements began raising their heads, pinning their hopes on them.

The pro-Japanese, pro-U.S. factions and national traitors, rallying the reactionary forces, organized various kinds of reactionary political parties and organizations, and tried to split the patriotic forces of the nation, leading the masses of people along the road of reaction.

Moreover, every Tom, Dick, and Harry, such as the betrayers of revolution and factional flunkies, placing their ugly personal political ambitions above the destiny of the country and the nation and taking advantage of the chaotic situation, tried to win the people over to their side, on the one hand, and were obstructing the organizational union of the working masses.

The great leader Comrade Kim Il-song, by seeing to the strengthening, with his keen insights into this situation, of the united front task in every possible way to suit the demands of the construction of a new fatherland, had the building of a new society energetically accelerated with the united strength of the masses of people, crushing every plot and machination of the national traitors and reactionary elements.

The great leader, by losing no time in laying down the guideline for forming a democratic united national front immediately following the attainment of the historic cause of fatherland restoration and by solidly uniting all forces aiming for the complete independence of the country and democracy, gave his sagacious leadership for establishing in the northern half of the republic an independent administration assuming responsibility to the end for the destiny of the masses of people and brilliantly carrying out the tasks of anti-imperialist, antifeudal democratic revolution.

The great leader, by seeing to it, even in the stage of socialist revolution, to closely combine the remaking of economic form with the remolding of people, to bring up as the genuine master of the revolution the masses of all strata who had fought together joining hands in the stage of democratic revolution, to solidly unite all people supporting socialism, made it possible to successfully complete the task of remaking the old production relations the socialist way in a short period of time and energetically launch the three revolutions--ideological, technical, and cultural.

The great leader, by seeing to the strengthening of the united front task, brought within sight the firm prospect of establishing national sovereignty on a nationwide basis in the struggle energetically launched to realize the independent and peaceful reunification of the fatherland.

The U.S. imperialists, who occupied south Korea following liberation, taking the place of Japanese imperialism, went berserk in perpetrating nation-splitting machinations, suppressing the patriotic democratic forces and mustering the reactionaries.

To make matters worse, all kinds of political parties emerged, each trying to draw more of the masses into its side, and the factional elements, too, each organizing its factional base driven by ugly factional ambitions, plotted to split and destroy the patriotic forces of the nation.

With a view to overcoming at the earliest possible date such grave state of affairs confronting the country and the nation and to saving the country and the nation, the great leader laid down the united front guideline for each party, each faction to stop going its separate way persisting in its own views, for all people genuinely concerned for the destiny of the country and the nation and aiming for the reunification, independence, and democracy of the fatherland to join hands and collaborate, whether in the past they were engaged in the communist movement or the nationalist movement, whether they struggled at home or abroad, whether they are currently in the North or the South.

Under the country-loving, people-loving united front guideline laid down by the great leader, it became possible at last to convene the historic North-South United Conference in April 1948 at a time when the danger of national division was growing, and sitting down at one table, delegates from 56 political parties and social organizations of the North and South representing all strata came to hold an all-nation political negotiation with a view to scoring a breakthrough in the national crisis.

Taking part in the April North-South United Conference, the first postliberation all-nation political negotiation held under the lofty idea of national unity and country-saving reunification were renowned democratic personalities who, struck with admiration for the great leader's thorough anti-imperialist country-loving and people-loving thought, incomparable magnanimity, and noble character, came across the 38th parallel, and even bigoted leading nationalists, who had long made it their business to oppose communism, came to participate.

At the conference, the delegates from political parties and social organizations of the North and South, placing up front one common national idea driven by the one wish of saving the country and the nation and putting aside differences to deal with later, discussed common national salvation measures with an open mind. All delegates attending the conference unanimously supported and agreed to the wise guideline of the great leader for establishing an independent unified government on the democratic principle, frustrating the country-ruining unilateral election being planned by U.S. imperialism and its lackeys.

The historic 4 July North-South Joint Statement with the 3-point principle of fatherland reunification laid down by the great leader as its basic content is receiving the unanimous support and endorsement

of the entire Korean people and the progressive peoples of the world; and the 4-point statement and various measures for the realization published 23 January last by the Central Committee of the Democratic Front for the Reunification of the Fatherland are arousing even more positive support and sympathy among peoples at home and abroad. Among the opposition parties and democratic personalities in south Korea, not to mention the people of all strata, and our overseas compatriots in Japan and the United States, and progressive peoples is growing with each passing day the argument that the question of fatherland reunification, through free discussions as a "pan-national movement" on "the national dimension," be solved "by the people on their own." Such facts eloquently prove how valid our party's chuche-oriented united front thought is.

Historical experience thoroughly proves that the chuche-oriented united front thought laid down by the great leader has immense vitality in the struggle for the establishing of national sovereignty and fatherland reunification and that precisely the road to embodying our party's chuche-oriented united front guideline is the most correct road to successfully realizing the independent and peaceful reunification of the fatherland.

3

In order to achieve the independent and peaceful reunification of the fatherland, the supreme national task facing our party and people today, it is important that all patriotic forces of the North and South struggle, solidly united on the principle of great national unity.

The great leader Comrade Kim Il-song taught as follows:

"In order to achieve the independent and peaceful reunification of the fatherland, it is imperative to form an all-nation united national front on the principle of great national unity." ("Kim Il-song Selected Works," Vol 7, p 280)

Our party and the government of the republic, laying down in the first days the country was divided the guideline for all patriotic forces of the North and South to unite and solve the question of reunification of the country independently on the democratic principle by the peaceful means, have exerted every possible effort for the realization.

But on account of the nation-splitting machinations of internal and external splittists, the reunification of the fatherland, the unanimous national aspiration of our people, remains yet to be fulfilled and the danger of perpetual division of the country and the nation is growing even bigger.

The most correct way to save the country and the nation from the danger of perpetual division and successfully realize the independent and peaceful reunification of the fatherland is forming a nationwide united national front aimed at solidly uniting all patriotic forces, the forces of national sovereignty on the principle of great national unity.

Firmly uniting all patriotic forces of the nation on a nationwide basis is precisely where a firm guarantee for fatherland reunification is.

Reunifying the fatherland is a task in the interest of the whole nation, an all-nation task that can be successfully realized only when the will of the entire nation is adequately reflected and all-nation forces are united and set in motion.

The question of fatherland reunification, because of its intrinsic all-nation character, can never be solved correctly by any individual parties, factions, or government authorities alone getting together.

"The government authorities conference" which the south Korean side insists on at present stems from the self-righteous, anachronistic mode of thinking of "authoritarianism" which excludes the representatives of parties and factions from the talks and ignores the will and demands of the broad patriotic people of all strata, and is nothing more than an attempt to turn the talks into a plaything of the policy for "two Koreas," not into a means of reunification.

Not by certain parties and factions or a few specific persons alone but only by the representatives of various parties, organizations, and people of all strata of the North and South including the representatives of overseas compatriots sitting down at one table and holding discussions, opening their hearts, can the question of fatherland reunification be solved in a just manner.

Only if an all-nation united national front is formed on the principle of great national unity and all patriotic forces of the North and South are solidly united, can the fatherland reunification cause be successfully attained to suit the interests of the whole nation.

Our proposal to convene an all-nation congress including even overseas compatriots toward solving the question of reunification of the country and to set up a national reunification preparatory committee as a preparatory conference apparatus for all-nation talks, is one that flows from a thorough country-loving, people-loving thought and a genuine love for fellow countrymen to most correctly solve the fatherland reunification question to suit the interests and demands of the whole nation.

In order to form an all-nation united national front with a view to realizing the reunification of the country, it is imperative to put one common idea, the national idea, up front and based thereon, achieve the great unity of the whole nation.

Under conditions that as a matter of reality different thoughts and systems exist in the North and South of our country, we can achieve great national unity only if we place the national idea up front and base the unity on it, instead of coming up with the communist idea or the capitalist idea.

Different thoughts and ideas, different systems and creeds absolutely do not constitute conditions that render it impossible for the communists, nationalists, and people of all strata to unite and form a united front in the struggle for fatherland reunification. Our nation's struggle for fatherland reunification absolutely is not a struggle to choose communism or capitalism but is a struggle between the invaders and the invaded, a struggle between patriotism and treason.

When everyone comes forward with an open mind under the banner of fatherland reunification, transcending differences in thought and idea, system and creed and placing up front one common idea, the national idea, great national unity will be successfully achieved and the fatherland reunification cause will be quickly advanced by the united strength of the whole nation.

Only if an all-nation united national front is formed on the principle of great national unity, is it possible to successfully realize national unity, the first milestone which our people must reach in the journey to fatherland reunification, and to advance the complete reunification of the fatherland.

Of course it is difficult to achieve at once the unity of systems, the unity of thoughts between the North and South standing on different thoughts, different systems.

Still, our nation, which has been living from ancient times in one country, in one land, continuing the blood as one single nation, cannot remain forever divided in the North and South on account of the restraints of differences in thought and system, nor can reunification be achieved by the method of one side imposing its own system and thought on the other.

Under such conditions, before trying to achieve the unity of different systems, the unity of different thoughts right away, we must first achieve national unity.

Precisely this being so, forming an all-nation united national front on the principle of great national unity becomes the most important guarantee for fatherland reunification, a real and immediate demand that cannot be put off.

Only if an all-nation united national front is formed on the principle of great national unity, can the question of reunification of the country be solved independently on the democratic principle by the peaceful means.

If, as opposed to our proposal to hold broad talks for unity, collaboration, and reunification, the south Korean authorities turn away from this just proposal and merely cry "confrontation," "rivalry," and "coexistence" as they do now, then the reunification of the country can never be realized.

Because the "confrontation" and "rivalry" which the south Korean authorities cry, only enhance not national reconciliation and trust between the North and South but misunderstanding and distrust and make it impossible for our nation, one single nation continuing the blood of one ancestry, to unite and collaborate, they only create even more serious barriers in the way of solving the question of reunification of the country.

We cannot let the anomalies continue any longer that the country and the nation are divided, that our brothers and sisters are suffering all kinds of misfortune and suffering brought on by national division.

The North and South, instead of indulging in confrontation and rivalry, must unite and collaborate based on one common idea, the national idea, and this alone is the most correct road to resolving the reunification of the country independently on the democratic principle by the peaceful means.

To us, there are the chuche-oriented united front thought and principle laid down by the great leader and priceless practical experience, and as long as the entire people of north and south Korea and overseas compatriots positively come forward for the realization, we are quite capable of realizing an all-nation united national front on the principle of great national unity.

He who is genuinely concerned for the country and the nation and posterity, should of necessity exert every possible effort to achieve all-nation unity and advance the reunification of the country to the earliest possible date.

The south Korean people of all strata, various political parties, organizations, and individual personalities, and all of overseas

compatriots, who all love the country and the nation and reunification and independence, must, united as one, join hands with the people of the northern half and vigorously launch, as one person, into the talks and negotiations aimed at attaining the reunification of the country.

The south Korean authorities, too, if they truly love the country and the nation and desire the independent and peaceful reunification of the fatherland, should respond without delay to our proposal for broad talks, instead of creating this or that obstacle and barrier in the way of fatherland reunification.

Let the entire people of north and south Korea and all overseas compatriots achieve great national unity according to the united front guideline laid down by the great leader and with united all-nation force, throw wide open the door to fatherland reunification.

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THE REACTIONARY NATURE OF MODERN BOURGEOIS PHILOSOPHY THAT DISTORTS
THE INHERENT CHARACTERISTICS OF MAN

Pyongyang KULLOJA in Korean No 6, Jun 79 pp 59-64

[Article by Kim Ch'ang-nyol]

[Text] Today the imperialists and their lackeys, in an attempt to hold in check the dynamic revolutionary advance of the masses of people struggling for independent stand and attitude, are intensifying blatant counterrevolutionary violence and at the same time, are spreading on a grand scale an extremely reactionary bourgeois thought and theory they have fabricated.

The great leader Comrade Kim Il-song taught as follows:

"The imperialists are mobilizing every possible means to permeate the masses of people with their decayed thought and paralyze their revolutionary consciousness." ("Kim Il-song Selected Works," Vol 1, 2d impression, pp 387-388)

An important part of the reactionary "theory" being spread by the imperialists is a sly apologia of the capitalist system oppressing and exploiting the masses of people and is a reactionary preaching of the modern bourgeois philosophy, a means of paralyzing the independent ideological consciousness of the masses of working people.

All the hodgepodge schools of modern bourgeois philosophy such as pragmatism, "philosophy of life," and existentialism, which serve as an out-and-out tool of imperialist dominationism, are fabricating hodgepodge "theories," disinterring the extremely reactionary ideas already condemned and buried by the court of history, and are going berserk in propagandizing them.

In particular, schools of the reactionary modern bourgeois philosophy, raving about so-called "the anthropological turnaround of philosophy"

and "human philosophy," are engrossed in coming up with a series of ludicrous philosophical sophistries that distort the true value and dignity of man.

Such reactionary bourgeois philosophical currents being introduced in no small measure in the imperialist countries are all striving, through sly sophistries, to distort the inherent characteristics of man and inject an unscientific, reactionary world outlook, the decayed bourgeois outlook on life and the bourgeois way of life among the people.

Thoroughly exposing the deceitfulness and harmfulness of the reactionary preachings of modern bourgeois philosophy regarding man is of great import in crushing the vicious counterrevolutionary ideological offensives of the imperialists and in preventing the infiltration of their influence within us.

The reactionary modern bourgeois philosophy, above all by disregarding the inherent characteristics of man, a social being, and by ascribing the essential nature of man to biological attributes, distorts man as a being on the order of an animal.

Reactionary philosophies such as pragmatism, "philosophy of life," Freudianism, which constitute the most diabolical schools of modern bourgeois philosophy, claiming that man is a beastly being who moves only according to his biological demands, biting and tearing each other, enumerate sophistries describing the essential nature of man as if it lies in his biological "instinct" or physical "life" itself.

The pragmatists preach that man's essential nature lies in his biological nature such as "self-preservationism" and that the purpose of man is to adapt himself well to the reality and achieve his "self-preservation" and his personal "interests." These scoundrels define man as "a bundle of instincts" embodying all kinds of "instincts" such as "possessive instinct," "competitive instinct," "bellicose instinct," and "self-preservationist instinct," which they claim are all inborn.

Meanwhile, the espousers of "philosophy of life," a typical fascist philosophy, ludicrously rave that man is none other than "life" and his basic attributes are "demands of life," "will of life," "urges of life," and the like. Now, they say what they mean by "demands of life" are none other than biological instincts such as desire for sex, desire for food. From this, claiming that "man can be described as a corporate body of sexual desire" and "none but acts urged by life instinct can become correct acts," they attribute all acts of man to his animal instincts. Viewing man as an animal being busy with satisfying his desires, they even assert that there are no principled distinctions between the social life of people and hordes of animals.

The preaching of modern bourgeois philosophy which, viewing man as a simple biological being, seeks the essential nature of man in his biological attributes is unscientific and reactionary from beginning to end.

The essential nature of man absolutely does not lie in his biological attributes, nor can it be said that physical life alone is the true living of man.

Man holds independent stand and attitude as life and is a social being who acts with ideological consciousness.

The great leader Comrade Kim Il-song taught as follows:

"It may be said that to man, a social being, sociopolitical life is more precious than physical life. Even though alive, if forsaken socially and deprived of politically independent stand and attitude, he is as good as dead as a social being." ("Kim Il-song Selected Works," Vol 6, p 273)

Man is a social being who lives, entering into various kinds of relationship. Accordingly, in a class society, man cannot become a being of any kind outside the framework of class relations, nor is it possible, moreover, to view man as a "supraclass" biological being. To man, a social being, sociopolitical life is more precious than physical life, and man's inherent characteristics, too, are determined precisely by this.

As opposed to the preachings of the reactionary bourgeois philosophy, a true man regards as most precious his sociopolitical life which is formed amid social relations, and thinks it several times more glorious to die while fighting to protect freedom, independent stand and attitude than to survive as a slave to others.

This is eloquently proved by the reality that all the oppressed nations and exploited peoples on the face of the globe including the working class are courageously fighting against dominationism and enslavement in all forms.

The objectives sought by the reactionary modern bourgeois philosophy in ascribing man's essential nature to biological attributes, such reality notwithstanding, lie in dressing up the decayed bourgeois viewpoint of life which pursues extreme individual egoism and instinctive pleasures alone and in rationalizing the capitalist social relations where the animal relations, the laws of the jungle, prevail.

The reactionary modern bourgeois philosophers, by ascribing man's essential nature to biological attributes, are maneuvering to bring

down people to extreme nihilism and degradation which disregard all the social class relations and ethical, moral standards, to implant among them the lowly life attitude of living from day to day to pursue momentary indolence and sustain physical life, paralyzing their consciousness for sociopolitically independent stand and attitude.

The preaching of the reactionary modern bourgeois philosophy which ascribes man's essential nature to biological attributes is also being utilized in providing the "theoretical" justification of the imperialists' exploitation, plunder, and fascist tyranny against the masses of working people.

The espousers of Nietzscheanism which is permeated with bestiality, fabricating so-called "will to power" by adding natural selection and struggle for existence to the reactionary "will to live," are coming up with the reactionary idea that only the diabolical "will" of the capitalist class to take by force and plunder everything, exists in the world and that everything else is "false" and "nil." Viciously debasing the masses of working people who, discerning the law of the external world, are struggling to remake and transform the world, they preach misanthropism based on "will to power" and highly praise the dictatorship of imperialist fascist terrorism.

Precisely based on such sophistries, the imperialist and their lackeys are trying to justify their brigandish aggression and plunder, raving that "exploitation of man by man, "selection" of "the weak" by "the strong," the unrestricted fascist tyrannies of the diabolical imperialist fanatics are all "natural law."

The assertion of the reactionary modern bourgeois philosophy which ascribes the inherent characteristics of man, a social being, to biological attributes is one that champions the brigandish nature of the imperialists and expresses the reactionary ideological viewpoint of the imperialists toward the masses of working people.

It is no accident by any means that in the past, fascist fanatics such as Hitler and Mussolini held "the philosophy of life" precisely as their direct ideotheoretical means and that today the U.S. imperialists are positively holding up pragmatism as their commissioned philosophy.

Such facts clearly show that the preaching of modern bourgeois philosophy which views the essential nature of man from a biological point of view is not only a reactionary ideological poison that degrades the masses of working people and gnaws at their wholesome consciousness but also an ugly tool for an apologia of the fascist tyrannies of the imperialists, shielding and beautifying their reactionary nature.

The reactionary sophistries of modern bourgeois philosophy regarding man, describing man merely as an "individual being," also spread

extreme bourgeois individualism and liberalism, pessimism and despair, the ideological poison of escape from reality.

The schools of subjective idealism of the reactionary modern bourgeois philosophy such as existentialism, a self-proclaimed "human philosophy," cunningly getting a ride on the coattails of the daily growing aim of the people for independent stand and attitude, have shamelessly come out to distort man's inherent characteristics.

The existentialists distort man as an "individual existence," an abstract being completely divorced from the external world, social relations, and fabricate man into some "subjective self," "mental self." The existentialists call the state of being of man thus distorted and fabricated as "anxiety," "despair," "death."

The existentialists ludicrously preach that only the isolated and pessimistic being such as the "individual existence" who is absorbed in his subjective inner world divorced from the reality is a genuine human being and that such human being alone is a free individual being. They debase realistic man, the masses of working people living amid concrete social relations, as a "horde" devoid of individual character, and persist in the reactionary assertion that only when man becomes a being as an "individual existence" "transcending" concrete social relations, can he become a genuine human being.

The espousers of existentialism rave as if everything is resolved by man's subjective will, regardless of the objective realities and concrete social relations, and assert that because "subjectivity" is man's essential nature and "freedom" his basic characteristic, any way he acts as he pleases to suit his individual egoistic objectives and subjective demands, as long as it is based on "his free choice and judgment," it conforms with man's essential nature.

Precisely through such preachings, the existentialists are trying to rationalize as conforming to man's essential nature the bourgeois freedom to act one pleases for indulgence in license, frivolity, and debauchery, and have come out to deny the purposeful action of man acting according to the objective laws of the development of nature and society.

The reactionary assertion of the existentialists which wildly distorts man's inherent characteristics is a diabolical reactionary sophistry which pictures the status and fate of the capitalist class trembling with fear and unease on the brink of ruination as if it is the essential nature of human being himself.

Man is not an isolated "individual existence" divorced from the external world as the existentialists cry, nor is a being thrashing about amid "despair" and "death."

The great leader Comrade Kim Il-song taught as follows:

"Man is a social being possessed of independent stand and attitude."
("Answers to Questions Posed by Foreign Journalists," Vol 2, p 169)

Through social labor and collective social life, man has distinguished himself from his surrounding natural environments and has become a social being possessed of independent stand and attitude. Conquering nature through collective social labor, people have been able to become the genuine master of nature, free beings free from the blind forces of nature. Moreover, man can overcome every social enslavement, become the genuine master of society, and achieve life as truly befits man, only in a social collective, something that can be realized only with the united strength of the masses of working people, not as some "individual existence."

The individual character or freedom of a man absolutely is not related to the subjective "will" or "demand" of "I" alone. Inasmuch as man exists in concrete social relations, man's will and demand come to be determined in concrete socioeconomic and political relations. Again, all acts based on so-called "free judgment" do not become correct ones but only man's purposeful acts based on the objective law of the developing society become correct ones. Away from social relations there is no human being nor can there be.

Of course, man, a social being, exists as a concrete individual in real life, and each individual possesses his individual characteristics. But the individual characteristics of each individual, too, are formed in specific social relations and restricted by this or that political and economic relationship. Individual characteristics, however admirable, cannot come to bear fruits when the social conditions are not formed.

The "individual" or "individual existence" divorced from social relations, which the existentialists preach, is a ludicrous one that has nothing to do with man's inherent characteristics. None but the masses of working people living in concrete social relations and realizing their independent stand and attitude through social labor and social activities become genuine social beings.

The existentialist preaching which raves that the essential nature of man, attributing it to the subjective consciousness of an individual human being, is human acts free from the objective realities and concrete social relations, is essentially an extremely reactionary idea aimed at making it impossible for people to discern the objective laws and launch their purposal struggle, and at always turning them into enervated beings in real life.

This can be seen well in the ludicrous reactionary idea drawn by the existentialists which asserts that man's essential nature is "death," leading him from the isolated "individual existence," "actual existence" to "existence on its way to death." The existentialists, raving that man is incapable of discerning the laws of the development of nature and society or of changing the world, are blatantly taking to preaching death, picturing the crisis and fall of the capitalist system as if it is the "crisis of human existence."

Such reactionary assertion of the existentialists regarding man is aimed at heinous politicoideological objectives. This, by spreading misanthropism and nihilism, pessimism among the masses of working people including the working class, is aimed at politicoideologically degrading them to turn them into sacrificial lambs for capital's exploitation and oppression. Again, this, by raving that the human question is a question of "death," picturing the unease and despair which are native only to the capitalist class as if it is the unease and despair of "entire mankind," is aimed at making the working masses haphazardly live from day to day, picturing the life of the working masses who, deprived of their right to life under the bestial exploitation and oppression of the capitalist class, cannot count on their tomorrow, as if it is related to some essential nature of man.

Thus the preaching of subjective idealism of the reactionary bourgeois philosophy such as existentialism which attributes man's inherent characteristics to some subjective consciousness of an individual human being graphically reflects the desperate mood of the imperialists who thrash about on the brink of ruination, enervated before the law of the developing society and having already outlived their time, and at the same time, is aimed at spreading extreme individual egoism and liberalism.

In the final analysis, the reactionary theory of the existentialists regarding man's essential nature is nothing more than a ludicrous sophistry concocted to promote the decayed bourgeois ideas among people, on the one hand, and, looking upon socialism and communism, the bright future of mankind, with hostility, to slander and defame it.

The reactionary nature of modern bourgeois philosophy distorting man's essential nature can be seen clearly also in its depiction, asserting that man's essential nature lies in his "dependence," of the masses of people as gutless beings of blind, meek submission.

Reactionary philosophies such as neo-Thomism, personalism, permeated with obscurantism and mysticism, unlike the other currents of modern bourgeois philosophy, rave as if man's inherent characteristics lie in his "dependence" and "blindness," distorting man's essential nature on the stand of objective idealism.

They assert that man is "a being created by God" who is "omnipotent" and "absolute," and what puts man at "the center" of the world is that man, as the being unitarily grasping God, is between matters and "supraworld" (Heavenly World transcending the temporal world). By so asserting, they depict man as a being subordinated to God from start to finish, as non-self-dependent being holding "dependence" as his essential nature. What is more, the philosophy of religious mysticism, with the ludicrous preaching that man is essentially "a being who has committed sin" before God, raves that inasmuch as unbelieving in God, independently living, is a "sin," the root cause of all social evils, the loss of man nature, man must blindly follow God.

Although the philosophy of mysticism is persistently maneuvering to persuade people by hook or by crook that "dependence" or "blindness" diametrically opposed to independent stand and attitude is what constitutes man's inherent characteristics, it can never deceive people with such persuasion.

The great leader Comrade Kim Il-song taught as follows:

"Disregarding independent stand and attitude is no different from disregarding man himself." ("Kim Il-song Selected Works," Vol 6, p 273)

Disregarding man's independent and creative stand and attitude and defining it as something like "dependence" or "blindness" which is diametrically opposed to it, is a reactionary sophistry which in fact disregards man himself.

This is aimed at turning people into utterly valueless beings socially even though alive physically, at making the masses of working people forever meekly accept the status of a slave.

Of course, this is not to say that man is completely independent of nature and is in no way restrained by social relations. But it does not mean that man can live only by adapting himself to given natural conditions under any circumstances like animals, or that man is completely enslaved to nature and is dependent on it, but that man purposefully works on external environments. Precisely from the point in time that man became a being not blindly enslaved to nature, everything human unlike animal things came to be formed, and the distinctions between man and animals, between man and nature came to be achieved.

By launching the revolutionary struggle to cast off enslavement of every description, people can embark on the road of true living and live as befits human beings. If people were to blindly accept nature or all the oppression and constraints of society where the exploiting class prevails, then they would be voluntarily abandoning life befitting human beings, accepting the status of a slave.

These facts bespeak that when man possesses purposefulness not blindness, change and transformation not meek adaptation, individuality not enslavement, overall independent stand and attitude not dependence, man can have traits befitting man and that man can live as befits a human being.

The preaching of the philosophy of mysticism which, depicting man's essential nature as "dependence" on nonexistent god, completely disregards man's independent stand and attitude, has the reactionary objective to implant ideas of blind submission in the masses of working people, to try to make permanent slaves of them for the exploiting class by turning their blind submission to god into their submission to the reactionary ruling class.

Again, the objective, by spreading the ludicrous tenet for man to love "god and neighbors" in atonement for his "sin," lies in paralyzing the class consciousness of the working masses and in making it impossible for them to launch into the revolutionary struggle for independent stand and attitude.

Thus the reactionary modern bourgeois philosophy lays down all kinds of cunning sophistries to distort man's essential nature. The entire content of hodgepodge schools of the reactionary modern bourgeois philosophy being evolved in the guise of so-called "human protection" is an unscientific and reactionary sophistry, and running through it is the idea to emasculate the independent stand and attitude of the masses of people and obliterate the struggle of the mass of people for the protection of independent stand and attitude.

The imperialists and their lackeys pretend that it is they alone who are concerned for the human question and place man up front as a matter of importance, but the fact is, by completely distorting man's inherent characteristics, they are trying to make political cripples of the broad masses of working people and perpetuate their domination over them.

But this is a very foolish machination. Ideas runnign counter to the struggle of the masses of people to protect their independent stand and attitude can never have a historical validity nor can they convince anyone as a matter of reality.

The reactionary bourgeois philosophy is an ideological manifestation of the desperate last-ditch machinations of imperialism on its way to ruination and is a sting of an ideological poison to paralyze the revolutionary awakening of the masses of people. Just as the fall of imperialism is inevitable, they shall not escape an ultimate bankruptcy.

By thoroughly arming ourselves with the immortal chuche ideology which flawlessly enunciates man's inherent characteristics based on the philosophical doctrine of chuche that man is the master of everything and resolves everything, we shall thoroughly smash any sly element of poison of the reactionary bourgeois ideas and dynamically move forward toward the attainment of the chuche cause. .

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